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Without Concealment----Without Compromise.

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"The Peculiar Institution."

From the Cincinnati Herald.

WILSON HOBBS.

We have just learned from a resident of the town of Harveysburgh, in this State, of an exhibition of that prejudice against colour, so peculiarly American, the cruelty of which is enough to make the blood of every right-thinking and right-feeling man boil with indignation. It appears that there is an academy in Harveysburgh over which presided an Orthodox Quaker, rejoicing in the name of Wilson Hobbs. A young lady, Miss Margaret Campbell by name, the daughter of respectable and wealthy parents, the sister in law of W. L. Keyes, resident in the town, of the most respectable character, made her appearance at the school, and entered upon the regular discharge of her duties as a pupil. She is about eighteen years of age, well educated, of excellent abilities and of refined and tender sensibilities. By the laws of Ohio, she is a free white person, entitled to all the privileges of such; and there is not the slightest indication in her appearance to distinguish her from other young ladies of her age, unless it be a fairer complexion. By carefully tracing her genealogy, however, it is said, through several successive generations, it appears that an ancestor on the maternal side, was the daughter of a wealthy slaveholder, and one of his slaves, though by going still further back, it is probable that she will be found to have been a lineal, if not a legitimate descendant of that general father of the race, from whom Wilson Hobbs derived his aristocratic blood. After she had been attending the school two days, a suspicion of the impurity of her descent was communicated to the smooth faced Quaker, who, being moved by the spirit doubtless, and by the fear that it would injure the reputation of his academy, took the opportunity, during school hours, and in the presence of the whole school, brutally to insult her by ordering her to leave the institution and not to return. The cruelty of the degrading insult covered the unhappy girl with shame and confusion, who left the presence of the unmanly wretch in the midst of her own tears and those of sympathizing teachers and fellow pupils. We understand that the occurrence has created a good deal of indignation in the neighbourhood, which will probably take some decided means to show how little it participates in such mean assaults and what it thinks of their perpetrators. We wish Friend Wilson Hobbs no greater unhappiness than fully to see and to understand, what a despicable thing he has been guilty of.

Selections.

From the National Intelligencer.

THE TREATY.

The past week having been mainly employed in paying the last sad duties to the mortal remains of the great and good man who has just departed from among us, it becomes us now, taught by the example of his life, and the lesson of his death, to apply ourselves with more earnestness than ever to the discharge of those duties which every citizen owes, in his own sphere, to the living, to himself, to his fellow-men, and to his country.

The late pause in the business of Congress, the suspense of party conflict; the lull of those passions which are too apt to embitter and inflame it, cannot, we think, have other than a favourable effect upon the deliberations of Congress upon the topics of great national consequence which must soon occupy their attention. Much, therefore, as we may lament the dispensation which has deprived us of the presence and counsels of the venerable Representative from Massachusetts, it would almost seem to have been a Providential visitation, to soften the hearts of the Rulers of the Nation, and to dispose their minds to act as becomes enlightened and moral agents in the great emergency in which the country now finds itself.

It has, we believe, never before happened, during the session of Congress, that a whole week has passed without any legislative business being done in either House. Scenes so solemn certainly have never before been witnessed within the walls of the Capitol as those which have, within the last week, invested with new reverence and sanctity the precincts of that building—the House of the People. The whole week has been one, as it were, of pious preparation for a calm and wise determination of the great questions which are in the hands of Congress.

The week has not, however, been barren of interest, besides that all-absorbing one to which we here allude. It has been marked by a political incident of more consequence, (as it may eventuate in one way or the other,) for good or for evil, to the country, than any that has occurred within the present generation. We refer, of course, to the transmission by the President to the Senate of the TREATY received from MEXICO, for the termination of the War with that country. Upon that subject, the freedom with which we have heretofore expressed ourselves on the topics of the war itself, demands that we should not mask our opinion; and we embrace this, the first fitting opportunity that we have had, to unfold it to our readers.

The question which it presents is of such magnitude, let us premise, as to tower far above the level of ordinary political controversy. It is one in reguard to which we dare not indulge party feelings, much less enter into party calculations. The interests not of the present generation only, but of unborn millions, are wrapt up in it. It is one which must be considered by itself, apart from all extraneous circumstances. To enable us to come to a right conclusion upon it, we must approach it in a frame of mind to judge it dispassionately; laying out of view, and as far as possible out of mind, all consideration of the origin, motives, and merits of the war, in which we have been engaged. The only question we have to consider, is that of the merits of the Treaty.

SHALL THE TREATY BE RATIFIED? This is the question now presented to the Senate of the United States—the most momentous perhaps that it has *ever* had before it. We look to that body now, as we have done in times past, with hope and confidence. It is devoted, patriotic, intelligent, and will decide without passion, and wisely. We shall bow with respect to its decision, when rendered; but in the meantime do not see any reason to refrain from discussing the points which the Treaty offers for the public consideration.

The substance of the Treaty is sufficiently known, though no entire copy of it has as yet found its way into the public prints. Its leading features are—

1. The restoration of Peace between the two Republics of the United States and Mexico.

2. The establishment of a boundary which will include within the bounds of the United States all the territory North and East of the Rio Grande, from the Gulf of Mexico to El Paso; and thence, along a line to the Pacific, the Provinces of New Mexico and Upper California.

3. The payment to Mexico, in consideration of this cession, of fifteen millions of dollars, and, in addition, the payment by the United States of the sums due, or which may be found due, by the Government of Mexico to citizens of the United States, (say five millions of dollars.)

To us, the Treaty would have been more acceptable, if, instead of the voluminous provisions which it is understood to embrace, it had simply contained one line to this effect: "*Let there be* PEACE *between the United States and Mexico.*" But as, with Governments even more than with individuals, pride of opinion is generally more influential than either right or reason, it could hardly be expected that a war in which so much priceless blood has been shed, should be brought to a close without stipulations for advantages (or supposed advantages) at least to the stronger party. The question for us to consider, therefore, is not whether Peace is desirable at all, but whether it is desirable on the terms which this Treaty proposes.

The great objection to the Treaty in our mind, as we apprehend it will be in that of a portion of the Senate, and of the People and their Representatives, is not founded upon the stipulations to which the United States are to be held, but upon those to which Mexico has bound herself. We regard with distrust and apprehension the proposed vast acquisition of territory by the United States. So far from paying twenty millions of dollars for it, we have not the smallest doubt that the acquisition of it will entail mischiefs upon this country which no supposed advantages to be derived from it will compensate now or ever. Were those territories to be whelmed in the Pacific Ocean instead of being incorporated in our Union, far better, in our opinion, would it be for the welfare and prosperity of the present population of the United States.

The country bordering on the Pacific, including the port of San Francisco, may, indeed, in a commercial view, be of some importance. But the advantage of our possession of it may be over-balanced by the drain on our National Treasury to govern it, as will unquestionably be the case for many years to come. And an armed force on the extended frontier of the ceded territory will be necessary to guard against Indian depredations on the one side and Mexican on the other.

But the weightier objection to this wholsesale purchase of Mexican territories, in the mind of every considerate person, is the annexation of a people who are for the most part in a state of moral degradation, and are unfit, as they have shown themselves to be, to sustain a free Government. For centuries, probably, they will not amalgamate with our race, change their habits, or become enlightened. We may well feel concern at what may be the moral and political effect of this acquisition upon our country.

Were we to consider the amount proposed to be paid by the United States for the cession of these territories, in any other light, than as a subordinate and comparatively insignificant item of the treaty, we might object to it, that the price to be paid is more than four times greater than the actual value of the cession. The soil is generally sterile and unfit for cultivation, except on the margins of rivers and smaller streams; and to this very limited extent there can be no culture without irrigation. By the laws of nations, moreover—although no provision on the subject were contained in the treaty, as is said to be, for the recognition of such grants, &c.—all grants of land in those territories made in good faith by the Spanish and Mexican Governments must be held valid by us; and also all liens sanctioned by Mexican authority. Whether this will include any part of the public debt of Mexico cannot now be determined. It is believed, however, that no land worth claiming, to any extent worth mentioning, will be found ungranted.

But, momentous as these considerations are, we view them as dust in the balance in comparison with those which force themselves upon us, in contemplation of the rejection of the Treaty. Of such a decision who can foretell the consequences? If *the War* must be continued, our army must be greatly increased, and spread over the populated parts of Mexico. Fifty or sixty thousand men, at the least, will be necessary to carry the war, as proposed by our President, into "the vital parts" of Mexico.—Should we capture her towns and occupy her strongholds, it is greatly to be feared that nothing but the entire subjugation of the country would satisfy the rapacity which alone could prompt such a policy.

Every step we take in a course which tends to such a result will only increase our difficulties. It is wiser to halt where we are.

Were we to consult our own judgment, as we have already said, we would reject all acquisition of territory, except perhaps a single port, (say San Francisco, and a few leagues of land to sustain and protect it,) on the coast of the Pacific. We believe that the proposed acquisition will be injurious in proportion to its extent. But we must take a practical view of the subject. We cannot do as we would in this matter; nor can the Senate and House of Representatives, who are to act more directly upon it.

That the annexation of *the whole of* MEXICO to the United States would be fatal to this Government, whoever may doubt it, we are well convinced. Add to our Senate the representation of some fifteen or twenty Mexican States, and the Conservative character of that body will be destroyed. The increased representation in the other branch of the National Legislature might, at first, be less injurious; but its evils cannot now be computed. Would our commercial, manufacturing, and agricultural States be content to be governed by Mexican Generals, who are ignorant of civil government, and who could not understand the principles of our Constitution? *Pronunciamentos* at the head of a military array, constitute the basis of their political knowledge.

The Union of these States has withstood the shocks of war and of internal excitement, but it would be dissolved by the annexation of Mexico.

We would take the treaty, then, as it is, to avoid a greater national evil. We cannot reject it, and continue our opposition to the war. Payment of the debts which Mexico owed our citizens at the commencement of the war is now hopeless; her means are exhausted. Her territory with its population will entail upon us increased expenditures, and evils, moral and political; but it is all that Mexico can give. There can be no indemnity for the war expenses. We had better, then, as we have said, stop where we are; for if we go further, we shall only increase the evil.

The crisis should be met with firmness. By the continued prosecution of the war, we should in three months expend a larger sum than the Treaty requires us to pay to our own citizens and to the Mexican Government. And where is the individual, so lost to the sense of justice and to the common sympathies of our nature, who would not rather pay the money than to expend even that much (more likely ten times as much) in prosecuting the war to the annihilation of the Mexican Government and name?

In a case like this, nothing is so fit to guide a nation as the example of the past: and, surely, nothing can so well become a people that hopes itself to become the admiration and the light of future times, as to act up to the best instances in the annals of the most famous nations. We are emulating the exploits of Roman arms; we are venturing upon conquests like the Roman, undeterred by the ruin to Roman liberty which followed those conquests and revenged the vanquished. Shall we imitate only the bloodier part of that great story, and forget nothing but those traits of magnanimity towards the overthrown which make the genuine glory of the Roman name? They who teach this (we fear) fatal policy of vast dominion, to be won by the sword, have, all the while, that mighty antique Commonwealth upon their lips. Let them turn, then, to the page of history, and seek some example of the Roman conduct during Rome's best times, in a case like the present. We could refer them to various instances of a generosity towards adversaries which was, perhaps, hardly less wise than it was noble: but the following is enough to the point to spare us any other pedantry of citations or labour of translating. It is the 8th book, 20th section of LIVY, where he is relating the revolt of the brave Privernates, their reconquest, and the severities put in use against those who had instigated the rebellion:

"His triumph over, and Vetruvius and his associates put to death, the Consul thought that the Privernates might now be safely brought to the mind of the Senate, satiated with what had already been inflicted on the Privernates. He spoke, therefore, as follows:

"'Since the authors of the late revolt have received, Oh! Conscript Fathers, due punishment from the gods and you, what disposal of the innocent multitude will it be your pleasure to decree? My part it is rather to ask your opinions than to offer my own; yet, when I consider how closely they of Privernum border upon the Samnites, with whom we hold but an insecure peace, I would desire to leave between us and that people as few rancors as possible.'

"The matter was of itself thorny; each one, according as was his temper, suggesting sanguinary measures or mild; but the discourse of a Privernate deputy, more mindful of the condition in which he was born than of the straits to which his country was now reduced, plunged the whole issue in still greater difficulty. This man, when asked by some one of those who favoured severe measures, '*What punishment he thought the Privernates had deserved?*' answered, '*That due to men who deem themselves worthy to be free.*' The Consul, at this, perceiving that the bold reply had only made more hostile those who before were little disposed to mercy, thinking to induce, by a gentler question, a milder answer, asked him, '*Suppose we should pass over your offences, what sort of peace may we then expect from you?*' '*If,*' replied the Privernate, '*you shall have granted us a fair peace, you may count on its being faithful and perpetual; but, if it is to be a hard one, do not look for it to last.*'

"Hereupon, there were those who considered the Privernate as breathing threats far from ambiguous, and his language as inciting to rebellion such other States as had submitted to peace. But the larger part [*pars melior*—which may also intend but the better part] of the Senate began to lean to a gentler course, and to say, '*That the answer was manly, and a freeman's. Was it to be believed that a people, or even an individual, would remain under conditions enforced upon it or him only by necessity, any longer than while that necessity lasted? Where the submission is willing, there only can the peace be faithful; nor where enslavement is meant can fidelity be hoped for.*' Towards this opinion the Consul himself (who had made the conquest) endeavoured to bend the minds of the Senate; as did also the leaders of decisions, the Consular senators; so that many might be heard declaring *That a people who took no thought but of their freedom was worthy being Romans.* And thus, before the Senate itself, they won their cause; the Fathers decreeing and recommending to the people *that the freedom of the city should be conferred upon the Privernates.*"—(Titus Livius, editio Elzeziri. Tom. I. pp. 705, 706, 707.)

To conclude: Had this unfortunate war not arisen, we might, in all probability, have purchased, if desired, for five millions of dollars, the territory now proposed to be ceded. But the largeness of the sum we are to pay for the territory can be no objection, under the circumstances, to those who set a high value upon our national character. We are treating with a prostrate adversary; with a Republic humbled to the dust by our military power. To close the bloody tragedy by a magnanimous act would be honourable to our country. It will raise us in our own esteem, and in that of the civilized world.

In ratifying this Treaty, *we take nothing* BY CONQUEST. This fact alone is worth far more to a Christian nation than the sum of money we shall pay.—The lust of conquest is as unjust and ruinous in a Republic as in any other form of Government. It has made desolate the fairest portions of the earth, and has never failed to overthrow, sooner or later, every vestige of liberty. Thank God, we shall be saved from the curse of the blighting principle!—We pay even more than its value for the territory we take from Mexico. This fact will be pointed to, by those who shall come after us, with a national pride, to show the justice of their country.

Deeply impressed by these considerations, we look with no ordinary solicitude to the ratification of the Treaty. We believe that *peace* will be hailed with joy through the wide extent of the Republic, and that its blessings will be felt and acknowledged in all our borders.

From the Sixteenth Annual Report of the Massachusetts A. S. Society.

THE CHURCH.

The American Church, during the past year, has done nothing to change its character as the Bulwark of American Slavery. The blessing of the Church has still been bestowed upon this enemy of human souls, the waters of baptism have been poured upon its brow, the consecrated elements imparted to it in the fellowship of Christian brotherhood. A gentle breathing of disapprobation is all that has sometimes been suffered to escape from ecclesiastical bodies, compelled to action of some sort, by the importunity of some impracticable member. But in no case has "the sum of all villanies" been recognized as a deadly sin, the commission of which must separate the criminal party from the communion of Saints, until purged by penitence and reformation. The American Church is still the sanctuary of Slavery—the City of Refuge to which it may fly from before the Avenger of the Blood of the Innocent, and be safe. The World, the Parties, Political Presses, General Courts, and Congresses, are in advance of the Church, the Sects, the Religious Press, the Conference, the Assembly, and the Convention, in moral sensibility to perceive, and in moral courage to expose, the crafty cruelty of this trampler on human hearts.

To give a minute detail of the ecclesiastical action and inaction, during this year, would be to recite the history of almost every ecclesiastical assembly, large and small, that has gathered itself together within our borders. Wherever the Sons of God have been gathered together, thither has this Satan come likewise. And the principal business of the holy Convocations has seemed to be, to shut their eyes to the fact of his presence, or to prove that he might be, after all, an Angel of Light. A cursory glance at a very few of these demonstrations is all that we have time to attempt. The American branch of the Evangelical Alliance held a meeting at New York, in the course of the spring or summer, at which several days were devoted to an attempt to discover some compromise whereby God and the Devil might be made to be at one. The pledge which the American brethren, at the London Convention, had made, that they would form an Alliance at home free from slaveholding contamination, (although the convenient memories of some of those present on the two occasions could not recall any such engagement,) making some action on this subject inevitable, the following proposition was embodied among the purposes of the Alliance, as expressive of its views and purposes:

Inasmuch as the peculiar circumstances of this country seem to demand an expression of sentiment on the subject of Slavery, this Alliance declares that a discrimination is to be made between those who hold slaves, not by their own fault, or for the sake of their own advantage, but from motives entirely benevolent, and those who hold their fellow-creatures in bondage for the sake of gain; and that the former are to be regarded as entitled to fellowship, while the latter cannot be received as members of the Alliance.

To this proposition several amendments were proposed, some for the better and some for the worse. It was observable, that the member of the Convention who showed the most honest abhorrence of Slavery and the greatest willingness to shut it out from Christian fellowship, was also its only lay member, the President of the Convention, Chief Justice Hornblower, of New Jersey. This gentleman exposed the fallacy of the assertion, that any body, in any State, could be compelled by law to hold men as slaves, and declared his readiness to exclude slaveholders from the Alliance. He, however, in common with most of his associates, seemed glad of any way of escape whereby they might avoid taking any action upon the subject. The matter was finally disposed of in the following shape, with but a single dissenting vote, that of the Rev. Mr. Cheney:

That while the Evangelical Alliance admits into its bosom such persons only as are respectable members of Evangelical churches, we are nevertheless persuaded that the great object of the Association—the promotion of a larger Christian Union, may be furthered by a frank expression of our sentiments on the subject of Slavery. We therefore declare our deep and unalterable opposition to this stupendous evil, and we hold it to be the duty of all men, by all wise and Christian means, to seek its entire extirpation and removal from the land. Still, the one object of the Alliance shall be kept steadily in view, which is the promotion of Christian Union and Brotherly Love.

This proposition was one in which most slaveholding churches could unite. "A stupendous evil" is by no means necessarily a sin. And as long as every Church and church-member was left to decide what were "wise and Christian means" to be used for its extirpation, the smallest possible ground for quarrel was left to the slaveholding brethren. The meeting was a very small one, and its proceedings excited but little general interest in the Church, or out of it. So that it is apparent that the Alliance in America, as well as in England, perished in its desperate attempt to save harmless the Christian character of man-stealing.

A new attempt to create a false issue has been made, recently, under the specious pretence of inculcating the duty of furnishing the slaves with Bibles! When the eyes of Christendom and civilization are fixed with indignant contempt on the American Church, for its conspiracy with the master to strip the slave of his every right, she attempts to convert it into a smile of admiration, by a parade of their zeal for saving the souls of the slaves by the distribution of the Word of God among them. And this in the face of the fact that the slaves are denied by law in many of the slave States, and by public opinion and want of opportunity (with rare exceptions) in the rest, to learn to read at all! Truly did the American Anti-Slavery Society, at its Annual Meeting, describe the project to be as absurd as one for furnishing all the blind in the country with telescopes and spectacles! This fair opportunity, however, of throwing holy dust in the eyes of the people, was not neglected. The General Associations of Massachusetts and Connecticut, and other ecclesiastical bodies, expressed their warm approbation of the plan. The real spirit of the first of these bodies, at least, may be gathered from its rejection, by a unanimous vote, of a preamble and resolution, introduced by the Rev. William B. Stone, to the following effect:

That inasmuch as there were slaveholders connected with both the Old and New School branches of the Presbyterian Church, and this General Association maintained a friendly correspondence with the General Assemblies of that Church, this Body was consequently involved in the guilt of upholding Slavery by such fellowship; therefore,

Resolved, That our correspondence with both these Assemblies of the Presbyterian Church cease with the close of this meeting, and that we invite a correspondence with that branch of the Presbyterian Church recently organized on *Anti-Slavery principles.*

The Covenanters, almost alone, of all the American sects, maintain a consistent and undeviating testimony against Slavery; and they have reiterated their words of witness this year, as in years gone by. The Freewill Baptists have also, by a Protest, signed by a great number of their ministers, uplifted their voice against this crying iniquity, and proclaimed their determination to labour for its overthrow. And, while upon this point, it gives us much pleasure to mention the rare, the almost unique example of a British clergyman, visiting America on an ecclesiastical mission, and maintaining a faithful and uncompromising testimony against Slavery. This was the Rev. Dr. Jabez Burns, who visited the Baptist churches, in this country, and we believe, maintained the integrity of British abolitionism amidst the pro-slavery influences of our religious atmosphere.

Slavery, as usual, intruded its hideous visage into the Annual Meeting of the American Board of Commissioners for Foreign Missions, held at Buffalo, in September. The dexterity with which it was covered up and passed by, was edifying and illustrative of character. Slavery would make its appearance, for there it was in the midst of them, but this seems hardly to have been lamented, so great was the complacency and devout gratitude which the skilful legerdemain which disposed of it, excited in all pious minds. The Report of the meeting says that "the subject of Slavery, the only subject that anybody feared would interrupt its harmony, was, without difficulty, satisfactorily disposed of." This satisfactory disposition consisted of the following action:

Chancellor Walworth, from the Business Committee, to whom was referred the subject of the relations of the Board to Slavery in the Cherokee and Choctaw nations, reported that "it is inexpedient that the attention of the Board should be occupied with the discussion of that subject at the present meeting." Mr. Greene, the Secretary, who has charge of the Indian correspondence, being absent on account of ill-health, and he alone can make the necessary explanations. The Prudential Committee are intending to send Mr. Greene to visit during the year, the missions among the Indians, and he will be prepared at the next meeting to make all the explanations required. This report was adopted.

One would think that the only explanation needed was, whether or not slaveholding converts were admitted to those Mission churches. If it were not denied that such is the case, it is difficult to see why it was inexpedient to attend to the matter at once, or how any visit of Mr. Greene to those Missions could affect the necessity of action on the part of the Board.

Would this be the conduct of the Board, had its members any adequate sense of the "exceeding sinfulness" of this sin? Suppose, instead of its being the wealthiest class of converts (as these slaveholders, of course, are) that was in question for the gentlemanlike peccadillo of holding slaves, it had been another description of sinners that called for dealings. Suppose the Missionaries had been in the habit of admitting to their churches a class of Indians whose business it was to steal "horses, negroes, and other cattle" from the adjoining slave territory, and that the voice of remonstrance had come up from the white slaveholding Christians, thus annoyed; would the Board have refused again and again to take action in the premises, and, at last have directed their remedies through the very men who had brought scandal upon the Church and the Cause? We trow not. In such case we apprehend the first step would have been, to recall the offending Missionaries, as men unfit for the trust they had undertaken; and the next, to replace them by others with instructions to excommunicate all persisting in this sin, as fast as the necessary steps could be taken, and to refuse admission to any applicants who had not put it far from them. This, and this only, would have shown that the Board were in earnest in their purpose, and sincere in their abhorrence of the crime thus consecrated.

We do not believe that the Board can come gracefully or creditably, out of this dilemma. It is a satisfaction to see that they are driven into it. It looks as if the power behind the throne, the power that furnishes the supplies, were better, as well as stronger, than the throne itself. We shall not be surprised if in due time, instructions should be issued to the Missionaries on the Polygamy Stations, "to do what they can to induce their members" to have but one wife; and "to adopt such measures and impart such instructions as will result in removing" the scandal of this superfluity from these Mission churches.—And, perhaps, the Rev. David Greene may be despatched to visit those stations and to make "the necessary explanations," on his return. We shall sympathize in the pain such radical measures may give to the learned and pious Chancellor Walworth, and to the Rev. Dr. Taylor, the head of New Haven Theology; but we fear they will have to make up their minds to it.

It is an observable fact, taken in connection with this action, that the receipts of the Board fell short, during the past year, of the expenditures by about FIFTY-THREE THOUSAND dollars! A variety of reasons were given for this state of things; but none, we apprehend, that touched the root of the matter.—For the two last years the receipts were from TWENTY-FIVE TO THIRTY THOUSAND dollars *less* than for either of the years '44 and '45. The matters of Slavery and Polygamy have been especially agitated within those two years; and we cannot but think that this falling off is to be largely accounted for, on account of dissatisfaction with the outrageous conduct of the Board in these respects. The concession, such as it was, that was made on the Slavery question, is a sign, as we look upon it, that this element was recognized. From all which, we are encouraged to hope, that the Congregational masses are growing to look into these matters for themselves, and to question the wisdom of the complete reliance which they have reposed in time past in the Board. That an effort will be made that will remove their present embarrassments, is very likely. But we cannot forbear to hope that the *prestige* is broken, and that it can never be recovered. That the people are gradually learning to see that a religion which is made to cover up the most horrible of cruelties, and the most flagitious of vices, is a gift which blesses neither them that give nor them that receive. The true Missionary ground is here. The American Board is the first field for our St. Francis Xaviers and our St. Vincent de Pauls to occupy. When they, and those they lead, are converted to the Christianity of Christ, it will be time enough to turn to the Gentiles.

It is an incontrovertible evidence of the progress made by the Anti-Slavery movement, in this country, that almost every religious denomination, great and small, is earnest to vindicate its claim to the Anti-Slavery name. The great Methodist and Presbyterian bodies have had the tie that united them into one National Organization, severed, as at the touch of fire, by a scarcely appreciable application of Anti-Slavery Truth. The same fate, unquestionably, awaits the Great National Baptist denomination.—The Unitarians, the Universalists, and the Freewill Baptists, have uttered their Protests against Slavery, by the mouths of many of their ministers. The great Fact of American Slavery, the greatest as well as the vilest Fact on this Continent has obtruded itself upon their presence, and demanded a recognition of its existence, of its character, and of their duties towards it. These are signs of the times of no mean significance.

Their significance is two-fold. They show that the agitation of the subject of Slavery, so much deprecated by priests and politicians, has reached the hearts of multitudes, in the bosoms of the various sects, who demand ecclesiastical action of some sort for the purification of their churches. And they also show that such a degree of general attention has been extorted to the miseries of the most helpless class of our countrymen, by the unwelcome importunity of the Abolitionists, that no sect at all popular in its composition, or progressive in its tendencies or pretensions, can refuse to look at this hideous Evil, and to speak a word, at least, of abhorrence of it. These manifestations are the resultants of two forces, one acting upon the sects from within, and the other from without. Both of these forces owe their generation, their application or their direction to the perpetual motive-power of the Anti-Slavery enterprise—that enterprise which sprung into being, when its day was come, as the necessary antagonist of Slavery, and which can never die until Slavery ceases to exist.

From the Liberty Bell for 1848.

INCIDENTS IN THE LIFE OF AN ANTI-SLAVERY AGENT.

Few persons have any just conception of the trials and sacrifices incident to the settlement of a new State. To be understood, they must be met in actual encounter.

To besiege and subdue a moral wilderness is accompanied with still severer endurances. A sketch, from my note-book, may afford a faint idea of some of them. It describes no murderous mob, but only scenes of every week's occurrence.

It was in the forenoon of a cold, cloudy day in November, in the year 1842, the wind at north-east, (and prophesying an autumnal snow storm,) that I entered a small village in one of the back towns in New England. The village consisted of a number of indifferent houses, dropped irregularly on a long street, which widened at the western end into a broad green. Surrounding this, and on it, stood a gun-house and liberty-pole, the town-pound, an academy, and two meeting-houses, besides the hearse-house over at the north, by the grave-yard gate. On either side of the street stood a grizzly-looking tavern, with a well-stocked bar,—the patron saint of patriotism and pro-slavery. A few consumptive maples adorned the village,—planted hardly within hailing distance of each other,—and at this season, undrest of their foliage, standing as rude organs, on which the mournful East wind played the funeral dirge of departed summer.

With my valise and umbrella I had walked several miles that morning, over rough and hilly roads, and was in a condition of both mind and body, to need a very different reception from that which awaited me. Nor had I yet forgotten the adventures of the preceding night, passed at one of those wretched country caravansaries, known by the name of "Meadow Hay Taverns." The surly landlord wanted my *change*, doubtless, (the Whig doctrine of *paper* currency being at that time no part of my practical griefs,) but he dreaded the effect of patronage so dark coloured as mine, on the reputation of his house; a foresight that I could not but approve, in his particular case. He finally consented to *keep* me, which he certainly could do, without inconvenience to other customers; the house being, that night, as usual, without them.

I was left to sit alone, to eat alone, and to sleep alone. This had been no cause of complaint, only that my parlour had neither fire nor furniture; the table was almost without food, and the bed without comfort or clothing. On retiring, I had the precaution, before undressing, to examine the bed. The net-work of the cord had on it a slight layer of straw and feathers, that appeared to have seen much service. The sheets,—but I forbear. I opened them, and closed them, as I now do this description of them, forever. I had drawn their character, but with loathing and disgust I dashed it out. They gave me another bed.

Such a night, and my long walk that morning, had not, I confess, schooled me into the most felicitous frame of mind for worse encounters. Depositing my luggage in the best looking tavern, I went to the Post Office, and asked whether anybody in town took the Liberator or Herald of Freedom. There was one, only,—a subscriber to the Herald,—but they said he lived three miles off, was very poor, and without influence,—a common description of Abolitionists, at that period.

I next called on the Orthodox minister, and respectfully solicited his co-operation in an Anti-Slavery lecture. He answered me, as gruffly as any savage,—"I have heard of you, and want nothing to do with you;" at the same time violently seizing his pen, and resuming his writing. I said, "Will you consent that your vestry be opened for a meeting?" "I am writing a lecture," he indignantly exclaimed, "for the young people, on the existence of a God, and wish not to be disturbed by your further impertinence."

The Baptist minister was absent, but the tones and looks of his family, when I called on them, were fearfully instructive. My stay there could not well have been shorter.

I applied to the committees of both meeting-houses,—but it was in vain. For school-houses, I succeeded no better. The tavern halls were also denied; though one landlord cursed the bigotry of the church committees, in no measured terms. They had censured him for selling ardent spirits.

By this time it was long after noon, and I had taken neither breakfast nor dinner through the day.—The wind was howling mournfully through the leafless trees, the two meeting-houses seemed to be scowling at me, the pound and gun-house grinned in derision, and the lank liberty-pole looked down and laughed. Fatigued, hungry, home-sick, and sad, there I stood, like a new settler, surrounded by devouring wolves, my nearest neighbour full ten miles off. I was about to surrender in despair, when a rough and shaggy specimen of the mountaineers hailed me, with "Hey there, you nigger-man, got a place for a meet'n yet?" I told him, none.—"Well," said he, "there's that are old shop 'll hold all you 'll get out on this ere abolition business. You're welcome to that; and if the mob tears it down, why d——n 'em, let 'em tear. It 'll save me the trouble, for it 's got to come down next spring, if it don't afore."

I accepted his rude offer, with a bounding heart, and immediately posted some printed notices which I had in my valise, in every conspicuous place in the village. Almost as fast as they were put up they were torn down, but the tidings flew as on the wings of the wind.

For sixpence I next filled my pockets with raisins and biscuits at a neighbouring shop, and took possession of my building. I filled its ample stone fireplace with wood, and kindled a fire. I breakfasted and dined on the contents of my pockets, and then commenced my preparations for the evening. I procured a pound or two of tallow candles, and a few large potatoes, (a pile of which lay in my meeting-house,) cut in halves, and drilled, composed my candlesticks. Boxes, benches, and rough boards, furnished me with seats, and a corner by the fire-place was my pulpit; and, by the time my arrangements were completed, the people began to assemble.

The house was filled with men and boys, some smoking pipes, some cigars, and the rest chewing tobacco,—all labouring in their respective vocations most industriously. The greater part heard with respectful attention, some even taking kindly part in the discussion. A few raged and swore at my doctrines, but more complained of the barbarous treatment I had received at the hands of the Church and ministry.

At the close, I was invited by the only Abolitionist present, to accompany him home. He lived three miles off, and owning no horse, was there on foot. The clouds had all passed away, the moon shone brightly, but the wind had changed to the northwest, and it was piercing cold. We scampered over the three miles in little more than half an hour. The house stood on a high hill, facing the west, a very old two story structure, and glass was a luxury of which the chamber windows had never boasted. Indeed, bundles of old rags, and the remnants of last year's palm-leaf hats, in the lower windows, "stopped many a hole to keep the wind away." Clapboards were a superfluity not indulged in, and the feather-edged boarding was fast "dissolving the Union" with the rotten timbers beneath.

There was no yard about the house, nor a tree to shade it in summer, or break off the wind in winter. Green brush and decayed stumps composed the wood-pile. We entered by the front door, over a broad flat stone, into the room where the family lived, and where the wife and sundry children were already in bed. A light was struck, but it was too late to think of a fire, and so I hurried away, sick and supperless, to my room.

The north front room was assigned to me. The doors were all loose, the windows rattled, and their scanty white curtains waved in the wind. A huge chimney shot away towards the sky, through which whole yards of the milky-way might be seen, and which, had it been set with appropriate lenses, would have rivalled Herschel's telescope. In that room, on that night, it certainly was not needed for purposes of ventilation.

The bed was harder than a mattress, though it was not a mattress. The top-covering was of copper-plate, that shone in the moonbeams like a pond of ice; and to dive under it, was to me, almost as great a suicide as if it had been one. The house afforded but one candle, and so my excellent friend waited until I was disposed into bed, and then took it away; wishing me a good night—to which I responded, amen—although I thought he must have prayed with far more fervour than faith.

Sleeping, sickness, and shivering, at length brought me to the morning. I dressed, and went into the kitchen to wash. The water was in a milk-pan that stood on a rough wood box, and the towel indicated the close of the week. The sorry fact was, the mistress of the mansion was most unfortunately organized. The children were numerous, but unwashed and uncombed, inwardly and outwardly. The cooking was sadly defective. Perhaps fasting one day more might have led me to judge more charitably; but as it was, I was in little danger of eating to repletion. Some kind of meat was fried in a spider on the coals and ashes. When it was cooked, and the table was spread, the spider was removed to it, and occupied the place of a platter, and with the addition of a rusty iron spoon, of gravy tureen to boot. Nor was the table-linen so white as to suffer the least inconvenience from so close contact with the feet of its sooty neighbour.—Indeed it would have been difficult to decide, which was the best entitled to be afflicted with that fashionable disease—"prejudice against colour."

I need add nothing relative to the breakfast accompaniments. I hastened away, sad at the condition of my kind-hearted friend and his family. He was an excellent man, and a true Abolitionist; happy and patient under circumstances at which I almost wept. Two years afterward he sickened and died, and his family removed to a distant State.

Such is but a specimen of much of the experience of those Anti-Slavery agents who were early in the field. They have endured trials known only to themselves. Self-crucifixion, neglect, and poverty, attended them at every step.

One word more about my meeting. It was the beginning of good days in that town. I have often been there since, and been welcomed to the generous hospitalities of the best families in the village. County conventions have been held there since, attended and addressed by the most distinguished advocates—both editors and orators—in the cause.—But they little knew what it cost to lay the foundation of the Anti-Slavery structure they so nobly builded.

PARKER PILLSBURY.

CONCORD, NEW HAMPSHIRE.

From the New York Daily Globe.

SLAVE-LABOUR GROWN SUGAR—FREE-LABOUR GROWN SUGAR—EMANCIPATION IN THE BRITISH WEST INDIAN COLONIES.

It is frequently asserted in the argument against emancipation, that the abolishment of Slavery in the British West Indian Colonies has destroyed the prosperity of the Colonies in diminishing the quantity of the principal staples of production—sugar, rum, and coffee. That those who were once slaves, when they become freemen, refuse to work for wages; and the high price demanded for labour is such that free-paid labour-grown sugar cannot compete in the market of the world with that produced by slave-labour. The consequence of this is that the British capitalists have been ruined by West Indian slave emancipation, taken in connection with the abolishment of the differential duty in favour of British Colonial-grown sugar. In 1846, Great Britain equalized the duty on sugar, no matter whether of Colonial growth or not, or whether it be the produce of free or slave labour. Previous to 1844, there was a difference in the duty on Colonial and other foreign-grown sugar, of thirty-nine English shillings, in favour of the Colonial-grown sugar. In that year this difference in the duty was decreased. In 1845, another slight change took place, decreasing still more the duty on the Colonial produce. In 1846, the differential scale of duty only gave the Colonial free-labour sugar an advantage of six shillings, and at the same time it was declared, that at the end of four years the differential scale of duty was to be entirely abolished.

Loud are the complaints among the British owners of the sugar estates in the Colonies. They do not complain of emancipation—that in itself is admitted to be a just measure. They ask a differential duty in their favour, so as to enable them to compete with slave-grown sugar.

On this side of the water the same cause is assigned for the destruction of the sugar estates; but in addition to this it is used here, especially by those friendly to the institution of Slavery, as an argument in favour of Slavery and against emancipation. Mr. Calhoun points to West Indian emancipation, and its results so far—the ruin of the sugar estates, and the refusal of the negroes to labour, except at too high prices—to show that Slavery of the African is a blessing, and a natural condition of society, productive of the greatest prosperity. At a first view of the admitted results of West Indian Emancipation, we must admit that appearances show an unfavourable condition of the case for the opponents of Slavery. Emancipation occurred in 1833. On reference to Blackwood's Magazine, in an able article on "Our West Indian Colonies," we find that the average annual exports of sugar from the Colonies, were 95,353 hogsheads for the five years immediately preceding emancipation. The average exports during the first five years of freedom, were only 42,453 hogsheads. The same diminution occurred in the exports of the other staple productions of the Colonies. Plantation estates valued at forty, fifty,

price of labour demanded by the free negroes, and their refusal to labour at any price, were among the most reasonable causes. The writer in Blackwood asserts positively that facts and testimony of the strongest character show that the British West Indian possessions are on the verge of ruin. The owners ask imploringly for protection, at least until they can introduce cheap labour into the Colonies. They have introduced the natives of Madeira, imported the Coolies from the East Indies, at a great expense, and as yet they have found no class of labourers whose labour is so profitable as the African slaves. The Coolies, when they get them, are sick for a long time, until they get acclimated, and the cost of immigration, doctors' bills, and necessaries, often absorb half their wages for several years.

A pamphlet, published by a Guiana planter, says that planters generally are not inclined to take a batch of Coolies from the ship in which they immigrated when many of them are sick, and when the probability is that the expense of medical attendance, nourishment, and other expenses, will exceed the value of their labour for a long time. Great outlay is required before they are in a condition to work, and when they are fit for service, they often leave those who have expended their money in recruiting their health.

The negro, when free, desires to live in luxury and undisturbed idleness. In the West Indian Colonies he has few wants, and those few are easily supplied. In Jamaica a small piece of ground with a very little labour procures for him all the necessaries, and many of the luxuries of life.

In 1842, a Committee of the House of Commons was appointed to inquire into the state of the West Indian Colonies, and they made an elaborate report. So important do we deem the argument in this report, that we must publish a part of it. Blackwood, and other eminent authorities, cite this report, to prove the cause of the decline in the prosperity of the Colonies. Slavery advocates in this country would, and have used the argument to show that emancipation was a foolish act, and that slave labour alone is profitable, and that Slavery is an institution ordained in Heaven. The report says:

"That, unhappily, there has occurred, simultaneously with the amendment in the condition of the negroes, a very great diminution in the staple productions of the West Indies, to such an extent as have caused serious and, in some cases, ruinous injury to the proprietors of estates in those Colonies.

"That while this distress has been felt to a much less extent in some of the smaller and more populous islands, it has been so great in the larger Colonies of Jamaica, British Guiana, and Trinidad, as to have caused many estates, hitherto prosperous and productive, to be cultivated for the last two or three years at considerable loss, and others to be abandoned.

"That the principal causes of this diminished production, and consequent distress, are, the great difficulty which has been experienced by the planters in obtaining steady and continuous labour, and the high rate of remuneration which they give for the broken and indifferent work which they are able to procure.

"That the diminished supply of labour is caused partly by the fact, that some of the former slaves have betaken themselves to other occupations more profitable than field labour; but the more general cause is, that the labourers are enabled to live in comfort and acquire wealth without, for the most part, labouring on the estates of the planters for more than three or four days in a week, and from five to seven hours in a day; so that they have no sufficient stimulus to perform an adequate amount of work.

"That this state of things arises partly from the high wages which the insufficiency of the supply of labour, and their competition with each other, naturally compel the planters to pay; but it is principally to be attributed to the easy terms upon which the use of land has been obtainable by negroes.

"That many of the former slaves have been enabled to purchase land, and the labourers generally are allowed to occupy provision grounds subject to no rent, or to a very low one; and in these fertile countries, the land they thus hold, as owners and occupiers, not only yields them an abundant supply of food, but, in many cases, a considerable overplus in many, altogether independent of, and in addition to, the high money wages which they receive.

"That one obvious and most desirable mode of endeavouring to compensate for this diminished supply of labour, is to promote the immigration of a fresh labouring population to such an extent to create competition for employment."

This is an important report, and it contains the strongest arguments that we have seen, or that can possibly exist, in favour of emancipation. Those who pretend to argue that emancipation was a foolish act, that the prosperity of the Colonies was retarded, or the happiness and enjoyments of the people were lessened by emancipation, had better read this report carefully. The friends of human freedom, instead of viewing the present condition of the West Indian Colonies as an argument against their notions of Slavery, find in it the strongest possible evidence, that liberty to the Africans, even there, is productive of the happiest results. A little labour, and that little for themselves, generally on their own land, provides for them all the necessaries, and most of the luxuries of life. Land can be obtained by the negroes on easy terms. They are freemen, work their own land, accumulate wealth with ease, and if they feel disposed to labour on the sugar estates of the British capitalists, they have the privilege and the power to demand good wages. Now, we ask the reader, in what consists the want of prosperity in the Colonies, where the mass live by labour on their own land, and where labour is paid high prices by those who purchase it? Great demand for labour, at good prices, the people so independent and well provided for that they may or may not sell that labour, just as they please. If this condition of a country denotes a lack of prosperity, then we have no just conceptions of what constitutes prosperity.

It is only a few British capitalists, resident and non-resident, who complain. They complain because they have to pay too much for labour, and cannot compete in the English market with the slave grown sugar of Cuba, and the sugar States of the Southern section of our Union. When we are asked to reconcile our ideas of freedom for the negro race, with the sad condition of British West India, we have the answer in the admitted independence and happiness of the free sons of Africa there. A report of an intelligent Committee of the House of Commons, in 1842, settles the question most conclusively.

Contrast this happy condition of the free negroes in the West India Colonies with that of the slaves in Cuba, from the testimony of Jacob Omnium, in a letter to Lord John Russell, respecting the manufacture of cheap sugar in Cuba, and the misery of the slaves. Jacob Omnium is said to be an intelligent gentleman, who spent a part of a year in Cuba, with a view to ascertain the extent of the improvements in the machinery of the sugar mills, and other matters connected with the production of sugar.—His description of the severity of the labour of the slaves in the sugar mills is truly heartrending. Here is an extract from his letter:

"It was crop time; the mills went round night and day. On every estate, (I scarcely hope to be believed when I state the fact,) *every slave was worked, under the whip, eighteen hours out of the twenty-four*, and in the boiling houses from 5 to 6. P. M. and from 11 o'clock to midnight, when half the people were concluding their 18 hours work, the sound of the hellish lash was incessant; indeed, it was necessary, to keep the overtasked wretches awake.

"The six hours which they rested, they spent locked in a baracoon—a strong, foul, close sty, where they wallowed without distinction of age or sex.

"There was no marrying amongst the slaves on the plantations; breeding was discouraged; *it was cheaper, and less troublesome, to buy than to breed.* On many estates females were entirely excluded; but an intelligent Mexican planter told me the disapproved of that system, that the men drooped under it, and that he had found the most beneficial effects from the judicious admixture of one lively wench to five males, in a gang of which he had the charge. Religious instruction and medical aid were not carried out generally beyond baptism and vaccination.

"Whilst at work the slaves were stimulated by drivers armed with swords and whips, and protected by magnificent bloodhounds."

Eighteen hours a day under the whip of the overseer, may denote greater prosperity than six or seven hours a day in the British West Indies. But it is the prosperity only of the capitalist, and it is misery and despair for the mass who labour.

We would direct the attention of the reader to the article on "Our West India Colonies," in the last number of Blackwood, American edition. The object of the writer in Blackwood is very different from ours. He writes to prove the necessity of protection to the British subjects who own estates in the Colonies. The proofs he adduces are all for that purpose. But we use his proofs to show that emancipation, whatever may be its effects upon the British capitalists, is one of the greatest blessings that ever occurred to the mass of the people who inhabit the Colonies.

We should like to pursue this subject at much greater length. It affords matter for an extended discussion. But we know that newspaper readers generally are averse to lengthy argument. When the West India emancipation case is introduced to show the benefits of human Slavery, let the friends of freedom cite this evidence from a Committee of the House of Commons, an extract from which we have given.

From the Boston Weekly Whig.

A KISS TO GENERAL TAYLOR.

The Legislature of Massachusetts have declared, by solemn resolutions, that the war against Mexico is "a war against *Freedom*, against humanity, against the Constitution, and against the free States. Such seems to be the settled conviction of a large portion of the people of Massachusetts. The following letter from Mr. Abbot Lawrence, shows a willingness on his part to join in honouring one of the most conspicuous and successful agents in this criminal war. It is a kiss to General Taylor.

As General Taylor was very little known before this war, it may be supposed that "the *highest* respect and regard entertained and cherished" for him by Mr. Lawrence, are founded on his services in this war,—in short, on his agency in carrying forward what our Legislature have so explicitly denounced.

In allowing even by implication the parallel between Taylor and Washington, Mr. Lawrence has certainly done injustice to the latter. *He* never waged war in the cause of injustice. One of the express injunctions of his will in bequeathing his sword, was that it should never be drawn except in *self defence*, or in defence of *freedom*. But the war against Mexico is not a war of self-defence, while it is a war "*against freedom.*" Where then, is the parallel between Taylor and Washington?

Mr. Lawrence expresses his admiration of Washington as "one of the greatest benefactors of mankind, in the cause of human *freedom* regulated by law." But what has General Taylor done in the cause of human *freedom*? Mr. Lawrence will doubtless admit, that he has done *nothing*. Where, then, is the parallel with Washington?

BOSTON, Feb. 17, 1848.

My dear Sirs:—I beg to offer my acknowledgments, and thanks for the invitation you have honoured me, to be present at a public dinner to be given in Philadelphia on the memorable 22d instant, for the purpose of "celebrating the blended glories of Washington and Taylor."

I have been taught from my earliest childhood to venerate the name and character of General Washington, and as the time of his immortal achievements recedes, I find my desire stronger to seize upon every proper opportunity to bring distinctly to the minds of my children, and those around me, over whom I have influence, the principles and teachings of one of the greatest benefactors of mankind, in the cause of human freedom *regulated by law.*

I entertain and cherish the highest respect and regard for General Taylor—I believe him to be brave and chivalrous in the best sense of those words—possessing ability and integrity—*above all the petty arts of ordinary political men*; holding himself responsible, as an honourable man should do, for his public as well as private conduct. I believe, too, if he should be nominated by a Whig National Convention, as a candidate for President of the United States, that he will be elected by a large majority, and that he will administer the Government with wisdom and in accordance with the Constitution, so wisely and happily established by our fathers.

I regret that it will not be in my power to accept your invitation on the present interesting occasion, and pray you dear Sirs, to believe that I remain very faithfully your obliged and obedient servant,

ABBOT LAWRENCE.

To Messrs. E. Joy Morris, Charles Gilpin, S. S. Kelly, George A. Landell, Peter Glasgow, John Wistar, Jr., Wm. B. Mann, George Erety, Esqrs. Committee—Philadelphia.

We take the following extract from "A Discourse on the Life, Character, and Public Services of the Hon. JOHN QUINCY ADAMS," by Rev. Samuel J. May, delivered at Syracuse, on Sunday, the 27th ultimo, and published in the Syracuse Daily Journal:

It was this spirit of rare fidelity to the duties he had undertaken to discharge, which impelled him to take that stand on the floor of Congress, which has raised him to a higher elevation than any official station he has ever occupied. Sundry petitions on the subject of *Slavery* were committed to him. It was his duty to present them, and he would not decline it, nor do it unfaithfully. He did not himself approve all that the memorialists asked. But they had a right to be heard. They offered petitions, respectful petitions, and as such they were entitled to respectful treatment. This was all Mr. Adams claimed for them; and yet, for this he was assailed with the grossest abuse, threatened with expulsion from the House, with an indictment from the Grand Jury of the District, nay, with personal violence on the spot. Though he stood alone, was he intimidated? Not at all, not at all. It was there that a strength unwonted nerved his frame. It was there that the lofty, holy spirit of the *moral hero* coursed through his veins, mantled in his cheek, and flashed from his eye. "Do the gentlemen from the South think that they can frighten me by their threats. If that be their object, let me tell them, Sir, *they have mistaken their man.* I am not to be frightened from the discharge of a sacred duty, by their indignation, by their violence, nor, Sir, by all the Grand Juries in the Universe. I have done only my duty; and I shall do it again under the same circumstances, even though they recur to-morrow." How glorious was his intrepidity!

"Though aged, he was so iron of limb,
None of the youth could cope with him;
And the foes whom he singly kept at bay,
Outnumbered his thin hairs of silver grey."

How glorious was his intrepidity, and how timely too? Who can measure the amount of gratitude that we owe him? His procedure is especially worthy of our admiration, because it issued from a petition which he did not approve—a petition which he declared he should refuse to grant when it came before the House. Nevertheless it was a petition—and when he saw the sacred right invaded, he exerted himself with rare fidelity, and signal adroitness for the petitions which he disapproved, that he might secure that respectful treatment to which, as petitions, they were entitled. The furious defenders of Slavery were not willing that a prayer for its abolition should be even breathed within the walls of the American Capitol—nay, they insisted that all petitions on the subject should be rejected with contempt, spurned by the House, thrown under the table, trampled under foot. But in all this to which their fury hurried them, John Quincy Adams saw a *fearful wrong.* His clear and practised eye discovered in the resolution of the 18th of January, the subversion of the primal rights of man; yes, the virtual excision of the last resort of suffering humanity. With an impartiality and courage never surpassed, seldom equalled, he espoused the sacred right. In every way he could devise, under the restrictions imposed by the House, he endeavoured to expose the inhumanity, unconstitutionality, perplexity and peril of the course that had been adopted. He availed himself of every proper opportunity to offer petitions—petitions from men and from women, from white men and black men, from freemen and from slaves; for even slaves, he contended, should have a right to pray to their oppressors, if nothing more. At the opening of each succeeding Congress, he renewed the attempt to change the rule, and through every session, took frequent occasion to expose its iniquity. until, at length, he obtained the audience of the House, and in a protracted speech of consummate ability, he canvassed thoroughly the whole subject on which he was at issue with the majority. The result you know. The infamous resolution of the 18th of January, 1837, was annulled; the right of petition was allowed. And blessed be God, this faithful servant of the Most High lived to hear that subject which of all others had been forbidden an entrance into the Halls of Congress—he lived to hear that subject fairly broached, and to listen, with a delight all his own, to a high souled, whole hearted speech on the slave question from his colleague, Mr. Palfrey—a speech, of which it is not too high praise to say, that it would not have disparaged the exalted reputation of Mr. Adams, had he made it himself. Aye, more, he lived to see the whole House of Representatives, the members from the South, not less than those from the North, attentive and respectful listeners to that speech, of an hour's length, on the political as well as moral aspect of Slavery in this Republic. What a triumph! At the close of it, the moral conqueror exclaimed—"God be praised; the seals are broken, the door is open!" He doubtless felt as did the just and devout Simeon, who had waited so long for the consolation of Israel, and said in his heart, "Lord now lettest thy servant depart in peace, for mine eyes have seen the desire of my soul—have seen that which may yet lead to the salvation of my country."

Again, it will never be forgotten—it is a matter of unchangeable history—that John Quincy Adams was the first of our Statesmen to oppose the annexation of Texas. This was one of the evils deprecated in many of the petitions entrusted to his hands. It was an evil, the approach of which he had carefully watched from the very inception of the plot, by which it was finally brought upon the country. And so soon as he could get a hearing, he spread out before Congress such an array of facts, such a detailed history of the wicked devices by which the accomplishment of that purpose had been prosecuted for years, such a fund of information bearing upon the subject, statistical, geographical, topographical, diplomatic, historical, prophetical general, particular, incidental, that it filled with astonishment all who heard or read his speech, not excepting those who were discomforted, for the time at least, by the exposure. He clearly delineated the consequences of that annexation, and exerted himself to the utmost to avert it. Should the disastrous triumph of our arms over poor distracted Mexico; the addition of the whole or a large portion of her territory to ours, and the re-establishment of Slavery there; and the utter dissolution of our present Union, with or without a servile and civil war; should all this ensue, those who may be alive to weep over the catastrophe, will remember and gratefully own, that the Seer of Quincy foretold it all.

It would be unjust to the memory of Mr. Adams, even in this brief and hasty mention of his services, not to speak of his generous, arduous, and triumphant efforts in behalf of the Amistad captives. He might have been honourably excused from taking upon himself their defence. This work of humanity, this labour of love, did not fairly lie in his path. For more than thirty years he had not practised at the bar. But he saw an act of great injustice about to be perpetrated by the nation, at least under the sanction of the Chief Magistrate; and he felt that every patriot was called upon to do what he might, to avert the cruel, disgraceful wrong. True, the persons whose rights were in question, were only foreigners—they were poor, ignorant, unable to help themselves, nay more, they were black, they were slaves. But they were men for all that. So he buckled on his harness, and prepared himself to do battle in their defence. He appeared as their counsel at the bar of the Supreme Court of the United States. How sublime the spectacle! How exalted was even John Quincy Adams on that floor! Had all the crowns and diadems of earth been piled up for his pedestal, he could not have stood so high. The greatest scholar, the most distinguished Statesman in this western world, the man who had been Ambassador at the Courts of St Petersburgh and St. James, the ex-President of the United States, standing up as a lawyer, with his brief in hand, to plead the cause of a few wretched beings, just like those, who a few rods off were being sold as cattle, and whom most of those who were spectators of the scene regarded as no better. There he stood, and there he spoke with all the energy of his noble soul. For more than ten hours he pleaded. He put in requisition all his skill as a lawyer, all his learning as a civilian, all his knowledge as a diplomatist, all his power as an orator, all his feelings as a man and a Christian. All these he summoned to the service of the Amistad captives. He laid them a whole, burning offering on the altar of humanity. And the incense thereof went up and was accepted—was accepted at the high tribunal before which he stood—accepted, we are even more sure it was, in the Court of Heaven.

AMERICAN SLAVERY—AND HOW TO ABOLISH IT.

The *Non-Slaveholder* republishes a tract, which has had a wide circulation in England, on the use of slave-grown products, from which we copy a single section:

Last week we took occasion to point out the inconsistency of the American Republic in retaining for its motto, "Life, liberty, and the pursuit of happiness;" while, at the same time it legally holds three millions of its subjects in a state of perpetual slavery, and has engaged in one of the most unjust and cruel wars that ever desolated mankind. We shall now endeavour to show where the moral taint of this nation lies, and how it may be remedied.

The fundamental law of our social system is this divine truth—"God hath made of one blood all nations of men for to dwell on all the face of the earth." This law America not only violates by her practice, but has laid down the iniquitous doctrine, that "man can hold property in his fellow-man." Not only is Slavery sanctioned by law in America; but slaves are bought and sold as goods and chattels, and the man who is benevolent enough to help one of these degraded, oppressed creatures across the boundary line which separates the United States from Canada, is liable to be punished by death. Britain has not only abolished Slavery, but made it a law, that the moment a slave sets his foot within the British dominions he is free. America legalizes Slavery in all its revolting cruelties, denying to the victims of its perfidy the liberty even to possess or read the Word of God. The nation that can thus act, is not only morally degraded, but evidently in such a state of hopeless infidelity as to be impervious to any argument which simply appeals to the heart. If American Slavery is ever to be abolished, therefore, we fear it must be through some more tangible means than those of persuasion or rebuke. To this point we now solicit the attention of our readers.

"The time seems gone by," says an intelligent and philanthropic correspondent, "for looking in the slightest degree to fiscal regulations as flood-gates for stemming the tide of iniquity; and it seems to me, that we are imperatively called on to take the higher ground of moral principle, in abstaining from the produce which is evidently the cause of such unutterable misery." Amongst the produce here referred to is cotton; and the connection which subsists between the cultivation of cotton in America, and the growth of Slavery, will at once appear when we consider, first, the following table, showing the rise and progress, and present state of the slave population:

Slave Population in North America.

Year.	Population.
1790	657,437
1800	866,582
1810	1,299,872
1820	1,733,162
1830	2,310,882
1840	2,485,683
1843	2,847,810
1846	3,000,000

And secondly, the remarkable increase in the export of cotton from America during the present century.

Exports of Cotton from the United States.

Year.	Lbs.
1790	189,316
1800	20,911,201
1810	62,186,081
1820	124,893,405
1830	270,979,784
1840	540,957,568
1843	1,081,919,136
1846	1,250,500,000

Now, according to the estimate of Mr. John Bright, M. P. 614,000,000 of pounds of cotton were consumed in England last year, from which it clearly appears, that if England could supply herself with cotton from some other quarter, or from America only, on condition that she should abolish Slavery, the abolition of Slavery in the United States would soon be realized.

We are glad to hear that a vigorous effort is to be made in England to carry out this idea. The movement is well timed. Not only are the masses of our own country suffering from the high price of American cotton, but the Americans are revelling in wealth and luxury on their cotton gains. Let it be ours, then, to be no longer partakers in these men's sins, but by a noble, disinterested, and self-denying effort, refuse to receive the produce of the blood-stained labour of the poor slave.

From the Non-Slaveholder.

SLAVERY IN BRAZIL.

A Montevideo newspaper contains the following statement. Lord Howden is British Minister at the Court of Brazil:

"In the beginning of September a little negro girl either strayed unintentionally or came wilfully into the court before the country house inhabited by Lord Howden, in the mountains behind the city of Rio Janeiro.—The girl could not speak a word of Portuguese, being fresh from the coast of Africa, and she therefore was unable to give any account of herself, or explain the motive of her coming to the British Minister's residence.

Lord Howden, waiting till the negress should be claimed, retained her for three days; on the fourth morning, Senhor Leitte, a rich merchant, notorious for his slave-dealing practices, came and claimed the girl. Lord Howden told him that he would send her to the house of the British legation in Rio at a certain hour in the day, and, if he there proved that she was born in the country, and that she belonged to him, she would be delivered up, on the promise she should not be punished for what she had done. M. Leitte said that if that was the case he should certainly not go and claim her, as she was, he confessed, a newly imported slave, and ought, therefore to be given up to the Government, and that Lord Howden's proposition was merely a snare to get him into trouble.

In the course of the day the negress was put under the care of a lady who had been staying at Lord Howden's and was returning to Rio with her maid. The party had hardly proceeded a hundred yards, when in the middle of a darkly shaded path, a dozen black slaves, headed by a white overseer, all armed with bludgeons, rushed from behind the trees where they had concealed themselves, and knocked down the lady and her maid. In trying to cover their eyes so as not to see, and in stopping their mouths so as to prevent their shrieks being heard, these ruffians tore all their clothes, and while these unprotected women were left half dead on the ground, the white overseer threw the little negress over his shoulder and they ran into the thicket from which they had emerged.

After they had disappeared, the lady suspecting from what quarter the assault proceeded, with great presence of mind ran to the spot whence she could see the village where Senhor Leitte lived, and shortly afterward she perceived the white man and the black slaves go into a house that was building, but without the negress; she then ran to Lord Howden's cottage and told him what had taken place, and accompanied by her his Lordship went to the place where this gang of ruffians had been seen to enter.

At this moment the white overseer put his head out of the window of a half built house, and thinking the coast clear, came into the yard, which was unfinished and open, with two other white persons, but neither of whom was Senhor Leitte, who had taken good care to absent himself, and leave the execution of the outrage to others. On the white overseer being identified by the lady, Lord Howden, though single handed, walked up to the man standing between his two countrymen, and in the midst of his blacks, seized him by the collar, threw him down, and tied his hands behind him with his handkerchief, to the utter astonishment of a large crowd which by this time collected.

His Lordship then told the man to walk before him, and thus marched him into town, a distance of about four miles, where he lodged him in the power of the Minister of Foreign Affairs. In a country like Brazil, where there is one great and continuous slave dealing league against the efforts of England, any attempt to arrest, short of such an act of energy as the above, would have been perfectly illusory. As it is, the negress has never been heard of since.

Senhor Leitte is a man of the worst character, and through his tortuous dealings has amassed considerable property. He is generally accused of having once roasted his cook alive for having over-dressed his dinner. To do the Imperial Government justice, it has not sought to screen the author of the outrage."

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MARCH 16, 1848.

Letter from John Quincy Adams.

As everything from the pen of the late John Quincy Adams is just now read with avidity, especially everything that relates to the subject of Slavery, we copy an extract from a letter written to Mr. Elizur Wright, in '37, then Secretary of the American Anti-Slavery Society, and which has never, till within a few days, been published. The fact that Northern merchants have been obliged to submit to the refusal of the Haytian Government to make indemnification for losses suffered by them, will not be disputed, when such authority as that of John Quincy Adams is given for it. Probably, however, many people will find in it a new reason for abusing and hating "niggers," without remembering the servile subserviency of the North to the South, which, to this day, has permitted Northern interests to be sacrificed to the slaveholding spirit, which cannot stoop to recognize the independent existence of a negro Republic. The trade between Hayti and this country would be far more valuable than it now is, were not many obstacles thrown in the way, because this Republic refuses to establish, upon equable terms, any diplomatic relations with that; but we are rather glad of it when the North has to pay, by the loss of hard dollars, for the privilege of vassalage.

The letter, from which we extract all that relates to Hayti, was first published in the Boston Chronotype:

WASHINGTON, 16 April, 1837.

SIR—I am not able to inform you what are the present relations between the Island of Hayti, and France; nor indeed what is the condition of the island. There was not long since an account of some disorder among the people, which was, however, as I understand, soon suppressed; and with that exception, the Government of President Boyer has been for many years as quiet as that of any other nation, much more so than the Government of the Spanish emancipated Colonies in South America. Whether the indemnity to France has been paid in full or not, I cannot say.

The non-intercourse law of 1806 was not repealed. It expired by its limitation, which was of *one* year only. It was enacted at the instigation, not a little peremptory, of the minister of Napoleon, then in his palmy state; but it was found to operate entirely in favour of the British, to whom it secured exclusively the trade which it interdicted to us, and at the end of the year, it was intimated that the Republican Emperor preferred that it should *not* be re-enacted, and it silently expired.

No French Government since that time has, to my knowledge, interposed to obstruct the commercial intercourse between this country and the Island of Hayti. The political intercourse between them has been avoided by the Government of the United States, entirely in complacency to the Southern slaveholders.

During the Royal Government of Christophe, his Majesty, who was "every inch a King," seized and put into his Treasury the proceeds of certain vessels of the United States and their cargoes, then being in a harbour of his dominions—the owners of which have ever since been claimants for indemnity; and I believe as justly entitled to it, as any of those who have received indemnities from the Governments of France, Spain, Naples, Sweden, Denmark, or Portugal, or Russia. From all these nations the Government of the United States has obtained considerable indemnity for the losses of their citizens by spoliations similar to those of King Christophe. They have also, at sundry times, by special agents *claimed* indemnity, first from King Christophe himself, and after his downfall and death, from the present Government of President Boyer. If my memory serves me, the King entrenched himself behind his sovereign dignity, and refused to hold any negotiation with a person who was not duly accredited to his court; or, in other words, because he was not *recognized*. The same objection was afterwards taken by Mr. Inginac, the Secretary of State of President Boyer, and said to be as shrewd and spirited a minister as the most cream-coloured Anglo Saxon in all Christendom. *He* did not absolutely refuse all intercourse with the agent from the United States, but gave him to understand that he could enter into no discussion with him upon the merits of the claim unless he should present himself with regular *credentials*, which must, of course, *recognize* the Government with which he was to treat. This was about ten years ago. I was then President of the United States; but a bare hint to Congress of the possibility of *recognizing* the Government of Hayti would have been received by the *gentlemen from the South*, much as my question to Speaker Polk, on the 6th of February last, whether a petition purporting to come from slaves was within the order of the 18th of January, was received by the same gentlemen. I should have *given colour to the idea* that negroes and mulattoes were not only human beings, but capable of constituting a sovereign State; and if I had escaped impeachment for that, it would only have been in proportion of 105 to 92 on the yeas and nays, and a formal resolution of both Houses, carried by overwhelming majorities that featherless bipeds with wool for hair, till bleached into Anglo Saxons, are not entitled to the rights of man secured to the people of the United States by the Declaration of Independence, nor, of course, to the benefit of the Law of Nations. * * * * * * * The facts which I have related to you respecting negotiations heretofore with Hayti, are stated from memory, and I am sure are substantially correct. What use you propose to make of them, you have not explained; but whatever it may be, I shall rely upon your honour that for the present, my name shall not be divulged as authority for the facts, or for any discussion that may ensue concerning them. Whether under the late administration there has been any further effort to obtain indemnity for the sufferers by King Christophes' *reprisals*, I am not informed. They were principally merchants, I think, of Baltimore, Boston, and Salem.

I am, with great respect, Sir,
Your obedient servant,
J. Q. ADAMS.

The West India Question.

We copy from an English paper, recieved by the last steamer, the following report of a debate, in the House of Commons, on the 3d ultimo, on the present condition of the British West Indies:

Lord G. BENTINCK then rose and moved for a select committee to inquire into the present condition and prospects of the interests connected with, and dependent on, sugar and coffee planting in her Majesty's East and West Indian posess ons and the Mauritius; and to consider whether any and what measures can be adopted by Parliament for their relief. Considering the reception which his motion (submitted in 1846 to the House) for protection to those interests met with, he saw no hope of succeeding in obtaining the sanction of the House at present to a more resolute and substantial measure of relief. Since that time, forty-eight great commercial firms connected with the sugart rade have fallen, with liabilities amounting in the aggregate to upwards of £6,300,000, whose fall might have been prevented had this motion succeeded. When Slavery was abolished in the West Indies, he was inclined to believe that the 20,000,000l given to the West India planters was sufficient compensation for the loss of their property, but he now saw reason to regard it as practically no compensation at all. It was the result of no compact with those to whom it was given, having been forced upon the planters of the West Indies and the Mauritius. The same feeling did not exist in this country against Slavery as prevailed when the abolition of Slavery in our colonies was effected. The cry for cheap sugar had silenced that against the traffic or the system which was at one time deemed so infamous. The Eats and West India planters now asked for much, but their case was desperate, and required a large remedy. The asked for differential duties, for the admission of their molasses free into the breweries and distilleries of this country, for the introduction of their rum into the mother country on an equality with British spirits, for the repeal of the navigation laws, and for free access to the Coast of Africa, that they might procure labour on the most favourable terms in their power. As to the navigation laws, he would at once state that he could not go along with them in demanding their repeal. As to the admission of West India rum on an equality with British spirits, he still adhered to the opinion which he formerly expressed, that if equality in name would be equality in equity and justice, he would grant it to them; but he was disposed to think that the distilleries of this country might make out a case which should show that so long as they were fettered with existing restrictions, a differential scale of duties was real equality between them and the West Indies. And as to the introduction of molasses free into breweries and distilleries he regarded that as a question between them and the Chancellor of the Exchequer, he himself seeing but little benefit to be derived from such a concession. As to the great question of emigration, in regard to the West India colonies, he much doubted whether free labour could compete under any circumstances with that of slaves, or whether any amount of free labour introduced into the West Indies would so beat down wages as to enable the planter to compete with his slaveholding rivals in Cuba and Brazil. The cost of a slave's keep for a year has been estimated at 45s. never higher than 50s. whilst they were expected to work five and a half days in the week, and nine hours a day in the Crown colonies. But the wages of a free labourer amounted on the average, provision-ground included, to 1s. 3d. a day, whilst it was with difficulty he could be got to work four days in the week, and for seven hours a day. In the contest between the owner of slaves and the hirer of free labour, he saw no hope for the latter. As to the East Indies, he thought the planter on the Ganges entitled to the same protection as was the East India planter; although the former had not perhaps the same claim upon the consideration of the House as had the latter, on the ground of having been deprived of his property, and of having received an inadequate compensation in return. The case of the Mauritius was quite as bad as that of our other sugar colonies, although its difficulties had not arisen from want of labour, but from its being impossible to get the labourers to work after their yearly contract was over. Whatever advantages might have arisen to the West India slaves from emancipation, he much feared that the emancipated negroes in the Mauritius had reaped but little benefit from their freedom. Out of 60,000 slaves who had been liberated there, only 6,000 were at work in the field. The noble lord then proceeded at some length to vindicate the character of the merchants connected with the Mauritius trade, who, he said, had been falsely stigmatized as reckless speculators and gamblers. No branch of business could withstand the constant mutations to which free trade had given rise. Cheap sugar had been pointed out as the triumph of free trade; but what had cheap sugar done for the planters of the Mauritius? Not only had it ruined them, by involving them in liabilities to the extent of six millions and upwards, but it had brought no benefit to those classes who were said to be most in want of it. Cheap sugar had done but little for the operatives in the cotton districts, but little for the manufacturing interests of the country. It might have gained us a new customer in Brazil, but it had lost us our old and better customers in the East and West Indies and the Mauritius. Besides in Brazil there was an export duty on sugar to the extent of 12 per cent. *ad valorem*. So that in the case of that country, as in that of the United States, our free trade movements only went to enrich the exchequer of our rivals. Brazil instead of meeting us in the movements, had gone off in the opposite direction, having raised her tariff, and materially increased her revenue, chiefly at our expense. Those who forced emancipation upon the West Indies predicted that their produce of sugar by free labour would greatly exceed that grown by slave labour. That prediction had been falsified, and if they took into account all their losses incurred in the abolition of Slavery, they would find that, from first to last, within the last 40 years, its abolition had cost this county upwards of £115,000,000 sterling. Yet it was after all this enormous expenditure for its extinction that theo were now, by their commercial legislation, stimulating the system of Slavery into new and vigorous existence, and aggravating its horrors to an extent never reached by them before. During the last twelve years the aggregate loss of the planters, after giving credit for the interest at six per cent on the twenty millions which they had received, amounted to £42,242,748. How then could they be called gamblers? Had no bargains with them been broken? Was there not to have been a seven years' apprenticeship, and had they not been deprived of two years of that time, and of much more in the Crown colonies? Nor was th s the only bargain with them which had been violated. Who could have supposed that the British people, after emancipating the slaves of their colonies, would so soon have consented, for the sake of cheapening sugar by a penny a pound, to admit slave grown sugar into their ports?—The noble Lord then dwelt for some time upon the horrors of the slave trade, which he thought would never be suppressed so long as we confined our efforts for its extirpation to the coast of Africa. The way to suppress the slave trade was not to strike at an individual hornet, but to strike a bold blow at once at the hornet's nests in Cuba and Brazil. Mr. Polk justified the invasion of Mexico on the ground of its having been undertaken for the recovery of a debt owing by the Mexican Government to American citizens, but much larger was the debt due by the Spanish Government to British subjects, for which the island of Cuba was hypothecated to them. Let the British Government then at once boldly seize Cuba, and the slave trade would receive an irrevocable blow. Nothing would then remain for its extirpation but blockade the coast of Brazil. The noble Lord concluded by admitting his want of power then to offer a more substantial motion to the house, but holding himself at liberty, after the committee had reported, to introduce any measure which might tend to the immediate relief of the planters, or to give his aid to those who might do so in his stead.

Mr. Robinson seconded the motion.

The Chancellor of the Exchequer did not rise for the purpose of opposing the motion. There were some points touched upon in the noble Lord's speech, which he thought should be inquired into; but he would be deceiving the House, the country, and the West Indian interest in particular, if he left it to be supposed that the course of the Government in regard to the motion implied any doubt on its part of the act of 1846, or the slightest intention to depart from the policy of that act. It was right that this should be at once and clearly understood, for in such matters uncertainty was the greatest of evils. He proposed to take that opportunity of adverting to some of the minor points of the case just made out, in which some relief might be extended to the planters. So far as was consistent with the general interests of the community, but no further, the Government was prepared to meet their claims. With those preliminary observations, and a declaration on the part of the Government against the proposition to seize the dependency of an ally to satisfy the claims of the Spanish bondholders, the right honourable gentleman adverted to the different points of the noble Lord's speech, in doing which, he first denied that the recent extraordinary depreciation in the price of sugar was attributable to the legislation of this country, either in 1833, 1844, or 1846. Nor was the low price of sugar answerable for the general derangement of our exporting trade, as the noble Lord assumed it to be—the high price of raw cotton being one of the many circumstances which lately effected our exports, which the noble Lord had omitted in his calculations.—Neither was the present disastrous condition of the Mauritius attributable to the low price of sugar; the failure of two houses in this country before sugar had fallen, being chiefly responsible for all that had lately occurred in that Island. Previously to these failures, the state of the Mauritius was prosperous. The right honourable gentleman then proceeded to show that so far from the West India planters having had any cause to complain that the compensation given them on the emancipation of their slaves was too small, the aggregate compensation awarded was considerably greater than that which the estimate made of their property, by the West Indians themselves, could have justified. He then recapitulated the arguments heretofore used, to prove that the admission of slave labour sugar into this country would not give any greater stimulus to Slavery or the slave trade, than would the admission of foreign free labour sugar.—The inadequate supply of sugar from our own colonies was the reason for the admission of foreign free labour sugar into this country. When this admission took place we were bound by treaties also to admit the sugar of some countries in which Slavery prevailed. From some of the Danish and Dutch colonies we received several thousand tons since the act of 1844, and Spain made an appeal on behalf of her colonies on the ground of existing treaties. If that appeal had been favourably received, Brazil would have remained the only country whose slave grown sugar we would not have consented to receive. To have held out against Brazil under these circumstances, would have justly exposed the legislation of the country to ridicule. The extension of Slavery was not the result of the bills of 1844 or 1846, and the simple question for them now to consider was one of protection or no protection to the West India interests. The question between the West India planter and the English consumer was precisely the same as that between the farmer and consumer. On the question of a permanent protection, or of interference with the legislation of 1846, the Government did not intend to deviate from the policy which the act of that year embodied. As to the restrictions under which the West Indian interests laboured, one by one they had been removed, until now the restriction imposed upon them by the navigation laws was almost the only one that remained; and it was the intention of Government to introduce a measure to relieve them from that also. One great disadvantage under which the planters laboured was the want of labour. But in the Mauritius the amount of labour has been nearly doubled in the course of the last few years, and the produce of the Island had also doubled. The number of free negroes imported into Jamaica had not been large, but in Guiana and Trinidad very large importations had been made. The right honourable gentleman then adverted to the points in which, without departing from the policy of the act of 1846, assistance might be rendered.—The first was *the introduction of molasses into distilleries.* He was sorry to say that he could not consent to their use in breweries. That, as the noble Lord had said, was a question between the revenue and the planters. But as to distilleries, he proposed to introduce a bill permitting the use of molasses in them. A proposal had been made to admit *cane juice* also. He had no objection to this, provided some mode could be devised whereby the juice, on its admission, would pay as much duty as it would be called upon to pay if converted into molasses or sugar. The next point was, as to the further supply of free labour. (Hear, hear.) There were two sources from which this was obtained—from the emigration of Coolies, and of negroes from the coast of Africa. His own opinion was, that the Coolie emigration had not answered its purpose. He also thought that a valuable

5. At this time he manumitted her in open court, a measure of some importance in the prospect of the birth of a child, but otherwise of very little, as she had held his quit claim to her services for nearly three years.

6. She is now housekeeping with her family in St. Louis, and is a very respectable washer-woman there.

And whenever an office is to be filled by the people of the whole Union, we shall ask, of any candidate, not whether he lives in a free or a slave State, but whether his public life and known character gives us assurance that he will maintain the Constitutional rights of both free and slave States, not lending himself to the puppet or the destroyer of either. This is our understanding of the relation of the Whigs of the North and South respectively.

So says the Tribune; and this, we take it, is an authoritative declaration of the position of that section of the Whig party represented by that paper. We have no fault to find with the Whigs for voting for slaveholders. We see no reason why they, or any other party, should refuse to slaveholders a fair share of the Government under a pro-slavery Constitution. It is simply acting in good faith, on the old principle of honour among thieves. It is manifestly unjust for those who are the slave-catchers, and the upholders of Slavery, to deny any of the benefits of the common compact to those who are chiefly benefited by the catching, and are the holders of those who would run away, were they not prevented by the national police of freemen. But the Tribune goes farther than this. It pledges its party not only to maintain the "compromises,"—not only not to be the "puppet" of Northern rights, (as if Southern rights were themselves ever anything but a puppet, a sham, a something supposed,)—but promises that the party shall not be the "destroyer" of the South's right to hold slaves; and the right to compel the North to help her do it. This, as we understand it, is the meaning of the Tribune's assertion, and we are glad to see the doctrine so distinctly asserted. Voting Abolitionists know how much to expect from that party.

THE TREATY OF PEACE has been finally ratified, with some amendments, by the United States Senate; but the precise terms still remain a secret, and will not be made known till accepted or rejected by the Mexican Government. We rejoice, most heartily, in the prospect of peace, but have everything to fear on the question of the extension of Slavery.

☞ JOHN QUINCY ADAMS was finally buried at Quincy on Saturday last. His remains have been attended with funeral obsequies on the whole route from Washington to Massachusetts.

DEATH OF REV. WM. RAYMOND.—By an arrival on Monday of a brig from the Gambia River, letters were received from missionaries confirming the report of the death of Rev. Mr. Raymond, the missionary in charge of the Mendi Mission. He died of yellow fever, at Sierra Leone, November 26th.

Notes on New Books.

The Water-Cure Journal and Hygienic Magazine. London: J. Gadsby.—We are indebted to some friend abroad for the February number of this Journal. It is edited by W. McLeod, M.D., Physician of the Hydropathic establishment at Ben Rydding, Ottey, and is evidently a most valuable publication for those interested in the Water-Cure. Its tone is temperate and judicious, and apart from the views to the support of which it is mainly devoted. It contains much valuable information upon health and disease, which may be read with benefit by the most prejudiced defender of the old school of medicine.

The Christian Examiner for March. Crosby and Nichols, Boston.—The Past, the Present, and the Future; A Memoir of the Rev. Samuel Ripley; The Claims of the Ministry; The English Revolution; Chase's Apostolical Constitutions; Italy, and Pius the Ninth; Hedge Prose-writers of Germany; Prison Discipline; Sermons on Christian Communion, and Notices of New Publications, make the contents of the present number of the Examiner. We should be sure of finding something of interest in so great a variety of subjects, were we not confident that such a corps of contributors as the Examiner has, would never permit a number to appear that was not both instructive and entertaining.

Foreign Correspondence.

From our Dublin Correspondent.

Letter to the Manchester Times, from its Boston Correspondent—his opinion of the people of the "Model Republic."—Comments of our Correspondent.—The Duke of Wellington's proposal for national defence.—Arguments for and against it.—Two parties on this question. Punch's Cartoon.—John Bull's expenditures for defence since 1815—a lesson for Brother Jonathan.—The Colonization Herald.—John McDonough's thrifty benevolence.—Mr. Sawtell, and his pious labours in behalf of the poor African.—Capital convictions in Ireland.—Effect of executions.—Irish and Mexican murderers—which the most guilty.—Necessity of reform in land-tenures.—The "Repale."—Putting salt upon a bird's tail.—Captain Stewart, of the Royal Navy, on forgiveness of enemies.—Meetings in Dublin against capital punishment.—Conversion of the Lord Mayor.—Speech of Dr. Miley.—Rowton's Essays.—The Boston Fair, the Liberty Bill, and F. Jackson's portrait.

DUBLIN, February 10, 1848.

MY DEAR GAY—In a recent number of the Manchester Times, a portly and well conducted paper, I have just read an able and manly letter from their Boston correspondent, who signs himself, "New Englander." The popularity of the Mexican war, and the recklessness with which it has been carried on, have greatly diminished his confidence in your democracy. He believes that peace is wished for by the philanthropic, the profound, and the contemplative; but he very properly concludes that these form a small portion of any democracy. He concludes that, as your representatives are mere weather-cocks, the war, if it were unpopular with the sovereign people, would soon be brought to a termination. Mexico is conquered, but not subdued. The majority of that people have no absolute interest in the cessation of the American occupation, which he considers to be rather profitable to them than otherwise, as the American army pays for what it consumes, and the security of life and property is fully as great now as it was under the native rulers. But this occupation will be very costly to the United States; and, like all people, in all ages, Brother Jonathan must pay heavily for the child's whistle of military glory. It is easy to anticipate that with a military President (for I suppose Gen. Zachary Taylor will carry the day), and with glory and gain for the guiding stars of the nation, your moral course must be downward, however great may be your temporary prosperity.

The great talk in England just now is about the national defence. They spend seventeen millions sterling, or about eighty-five millions of dollars annually for this professed purpose. This sum is, I understand, greatly beyond the outlay of France in the maintenance of a vastly greater numerical force. Still, according to a recently published letter of the Duke of Wellington, written about a year ago, the English coast is in a most exposed state, and is liable to an invasion from the French in any twenty-four hours, which there are no present available means to withstand. It is believed that the Duke is desirous for the raising and training of the militia throughout the country; and this is, doubtless, the object of most of those writers who are helping to raise the cry of alarm. The levying of the militia would be a very unpopular measure with the mass of the people. It would interfere with their industry, disturb their social comforts, increase the demoralising effects inseparable from military habits, and be a source of vast additional expense to the nation. The opponents of this measure declare that no invasion from France could take place without sufficient warning to enable England to provide ample means of defence. They recollect that when Napoleon was in the plenitude of his power, his threatened invasion of the sea-girt coast of England proved only an idle boast. They demand that before additional defences are called for, it shall be shown that the seventeen annual millions are insufficient for this purpose. Those who call for more national defences, maintain that the sea which surrounds her can no longer secure immunity to Great Britain, since France has a powerful steam navy, by means of which she could, in defiance of wind and tide, land a force on almost any part of the southern coast, sufficient to take possession of London before means of resistance could be called together. To this it is replied, that the steam navy of England is vastly greater than that of France, and her whole navy more powerful than the whole united navy of the rest of Europe. If the wooden walls of England are of so much importance to her safety as they have always been said to be, they should be retained on her own shores for this purpose, instead of being scattered over the globe—at Malta, Lisbon, the Levant, where the men are rusting in idleness and the officers sporting on shore. In England there are thus two new parties—the economists, and those who clamour for better defences. Cobden is looked on as the leader of the former, and the Duke as the head of the latter. The first includes the producers of the wealth of the nation, those whose industry and energy supplies the sinews of war; all the half-pay officers, and the idle, worthless scions of aristocracy, who have nothing to lose, but everything to gain by fostering the war spirit, are, of course, connected with the latter. It is strange if they cannot defend the country to some purpose with seventeen millions a-year, without asking to have England turned into a camp in time of profound peace.

Punch has published a capital cartoon, the idea of which is taken from the famous print of Garrick, between comedy and tragedy. It represents John Bull, as portly and jolly as usual, between Cobden (as Free-trade) and *the Duke* (as war). Cobden endeavours to induce John to go with him, and he wears a funny, coaxing face that should prove irresistible; whilst, on the other hand, the old Duke points upwards with a warning finger, and looks meanwhile as grim and as cold as the cast-iron he is said to resemble. I hope that before the war party gain their point, they will, at least, be obliged to show that they have made the money voted for naval purposes go as far as such a thundering outlay could go in dissuading the French from attacking us. It is estimated that since 1815, England has spent five hundred millions sterling in providing for national defence. This sum is more than half the amount of the national debt, the interest of which costs the three kingdoms upwards of twenty-five millions of money in taxes. It is pretty clear that however many wise men there may be in a nation, it is chiefly made up of fools; or, with such an example before him, Jonathan would not be so ready to run his long neck into the same noose which has nearly strangled his apoplectic relation on this side the herring pond.

I was applied to lately by a friend of mine to furnish some information respecting the condition of Hibernia to a gentleman who feels deep interest in the success of that settlement which he considers a grand experiment for the colonization of Africa, and to be judged of quite apart from the merits or demerits of its parent, the Colonization Society. I made the best attempt in my power to enlighten my friend's friend, but the attempt ended in the discovery of how very little I knew of the matter. Accordingly, being ashamed of my ignorance, I applied to an intelligent and warm-hearted physician in London, who has adhered to the Colonization Society with a zeal worthy of a better cause, and whose fidelity has been acknowledged by his being made one of its vice-presidents. He promptly, and in the kindest manner, furnished the information I requested, and supplied me with sundry papers and journals relating to this subject. Amongst the papers, I may mention two recent numbers of the Colonization Herald, published in Philadelphia. These have diverted me extremely. They prove, in the most innocent manner possible, all that I have ever seen written against the Colonization Society. If all the numbers of the Colonization Herald are like those my friend lent me, I marvel this paper is not more frequently accommodated with a warm corner in the Refuge of Oppression, or in your pro-slavery columns. One number gives in extenso the full, true, and particular account of the doings of that excellent gentleman, John McDonough, of New Orleans, or thereaway, in which he gives the whole history of how he makes his slaves pay for themselves, and then sends them off to the land of their fathers, and purchases a fresh coffle, who are liberated at the end of another fifteen years on the same liberal terms, with great advantage to their master's pocket and their own souls. You cannot forget what an awful lashing this man got some years ago in the Liberator, and the Herald of Freedom, when his superhuman efforts in behalf of humanity, were first made public. He dont seem to have been in the smallest degree galled or singed, for here he is in the Colonization Herald, telling his hateful story over again with as much apparent self-satisfaction as a cuckoo or a magpie.

The second of these Heralds contains a series of letters from one E. N. Sawtell, entitled "Facts Respecting Slavery at the South." These Facts are all of the true colonization stamp. They treat of the heathen darkness of Africa—of the evil of Slavery—of the religious privileges of the slave—of the extraordinary efforts that were making at the South to educate them for time and eternity, and to fit them for freedom. The slaves are represented as clinging to their masters like leeches—and the masters in like manner make martyrs of themselves on behalf of their slaves. You would think, to hear this Reverend maw-worm, (for Mr. Sawtell is a priest of some sort,) that there was no more delightful relation, when properly understood, than master and slave. In one of these precious letters, a pious master is represented as saying of "his people"—"we must instruct our slaves in the Christian religion, in the mechanic arts, in the principles of free Government, or their freedom would prove a curse instead of a blessing." The same excellent person declares that he has educated upwards of one hundred of his slaves, giving two of them a collegiate education. Did you ever hear the like? What a shame it is for Garrison and yourself, and the like of you! Surely if Mr. Sawtell is to be believed, these poor maligned slaveholders are really and truly sheep in wolves clothing after all. I wish you could read those letters. They are rich in their kind beyond anything I have ever seen. They say the drollest things, with a gravity that would amaze you, and they ring the changes with such surprising ingenuity. I think you will agree with me when you have read him, that this gentleman keeps his countenance like a first rate joker. You know these people think it a great attainment to preserve their gravity whilst their hearers are forced to hold their sides. Perhaps I have enlarged too much upon Messrs. McDonough and Sawtell, but when you have made your acquaintance with their lucubrations, you will acquit me of exaggeration. Combined they make an excellent Pro-Slavery Joe Miller.

In Ireland we have lately had a Special Commission issued for the trial of criminals in the disturbed counties. They have, of course, resulted in numerous convictions, and, amongst others, nearly twenty murderers have been condemned to die. Two of them have been hanged already, confessing their guilt in the presence of from twenty to thirty thousand people. In that particular part of Ireland where these terrible exhibitions are to take place, I have no doubt that their moral influence will be most injurious. They will seem, to an ignorant, reckless, and sympathizing multitude as a sort of "Homicide made easy." They cannot increase that which needs above all things to be increased among the people—the respect for human life. The Executive ought to signify their respect for what the multitude hold so cheap, and by the adoption of some other penalty at this very time, make a more permanent example of their criminals. Some of these murders have been the result of the death struggle for land which in the rural parts of Ireland is often the only means of subsistence—but many others have not had even this apology, and have been accompanied with circumstances of atrocious cruelty and barbarity. Wherever human life is made light of—in open war, or civil broils, or through any motive of provocation or revenge, crime will be sure to flourish. When stabbing and shooting becomes easy by familiarity, (which breeds contempt) the conscience sleeps very comfortably amidst a great deal of murder. Thousands of your own countrymen have got their hands red, and have gone far beyond the alphabet of murder within the last few months in Mexico. The Irish peasant, goaded by past oppression or present want, kills for revenge or for money. The American, who has full and plenty at home, leaves his comfortable home, his Bible, and his minister, to rob and murder for glory.—Which is the more justly infamous of the two?

I wish to be distinctly understood, however, that this state of crime and anarchy prevails only in a few Irish counties—especially in those in which the landlords, as well as the tenantry, are least civilized, most embarrassed, and most hampered by the results of past extravagance and misgovernment. If the Government, after all the warnings they have had, do not now apply themselves heartily to some measures for improving the laws which regulate the tenure of land, so as to give the tenant confidence that in improving and cultivating he will not be labouring for the landlord instead of for himself, I do not see any prospect of tranquillity or prosperity for Ireland. Meanwhile, in the extreme west I hear that the distress is nearly as bad as it was last year. The measures of relief which were attempted last year are not now in operation. I believe the impression of some of the most intelligent and active friends of the poor is this, that a continuation of eleemosynary support tends rather to deaden all efforts at independence, and to keep the people in a state of pauperism, and that the only effectual way of helping them is by promoting industrious habits and forwarding the establishment of fisheries and of native manufactures as much as possible.

Meanwhile the Repeal Association hobbles on, and a weekly meeting is held at Conciliation Hall. The proceedings generally consist in a speech from John O'Connell, followed up by a letter from some Romish bishop praising the priests, abusing the English and the Government, at least by implication, complaining grievously of the poverty of the people, and at the same time forwarding a number of pounds drawn from the pockets of those very people, for the purpose of catching that *ignis fatuus* "Repeal," in pursuit of which Paddy has spent so many millions of hard cash already, while hunting it across the quaking bog of bootless agitation. I recollect, ever so many years ago, when I was about four years old, I was on my way, in the care of my lawful guardians, from Wexford to Dublin. We travelled in a chaise. When I left Wexford, having heard that I should see abundance of rabbits in the burrows of Arklow, near the sea-side, and that if I could only manage to throw salt upon the tails of some of these little fellows, I should be sure to catch them, I provided myself with a good store in a small box. As we approached the burrows, I got out of the chaise to try my fortune with the rabbits. To my grief, they kept at a very civil distance; but as I happened to see a little bird behind a bush, I thought that this was a fair chance at any rate, so I threw box and all at the songster, which to my horror straightway flew away. I have been a wiser if not a better man ever since. Paddy must spend a deal more of his hard earnings in throwing salt upon its tail before he will be able to catch Repale. My private opinion is, that if every man kept his own money in his own pocket, and did the best he could to repeal the union between himself and poverty, we would attain national prosperity and respectability much sooner than we are likely to do by the help of the O'Connell's, who have quite enough to do to take care of themselves. By the simplest exercise of the rule of proportion, is it likely that John can effect what Daniel could not attain? John is not half his father's size, nor has he a tithe of his talent, intellect, and energy. His devotion to the Romish clergy and his fulsome laudation of them, are the sole secret of any little, (and it is but very little,) influence he possesses.

I do n't know whether you are old enough in the Anti-Slavery cause to remember Captain Charles Stewart, an old English officer of the Fighting Puritan caste, who spent a good part of his youth in the Anglo-Indian army, and when he came home became a staunch champion of the Anti-Slavery cause. Being greatly scandalized by woman's rights, non-resistance, and such like heresies, which he looked on as anti-scriptural, he new organized, and would have nothing to say to anybody whose doctrines tended to discredit the propriety of receiving half-pay for bloodshed in lawful warfare. I thought he had settled down quietly in Canada; but I find he has returned, for he has taken up the cudgels in the Jersey Record, in reply to Robert Johnston, a friend of mine, who is doing battle with great energy and no small powers of argumentation and text-wielding, in behalf of non-resistance. You may remember some mighty letters Johnston wrote against Caughey, a Hibernio-American Episcopal Methodist parson, who put out his pro-slavery horns when he came to Dublin some years since. He was a great revivalist. I have witnessed some of his doings in this line to my no small astonishment in the nineteenth century. I heard that Caughey, after a while spent in England, became as Anti-Slavery as anybody, which I believe is generally the case with American curers of souls who have been some time in these parts. If I can lay hands on some of Stewart's letters I must send them to Quincy; they seem to me to face the non-resistants more decidedly than anything I have seen. I wish the great guns of that cause would try what they can say in reply. I know H. C. Wright pretty well, and I must say that he always seemed to me to avoid grappling with the difficulties which are practically inseparable from non-resistance, however beautiful the theory may be. My own opinion is, that the doctrines of the non-resistants are identical with those of the New Testament; but 99-100ths of professing Christendom do n't pretend to square their practice with the New Testament. They only go there for their doctrines and hair splitting; whilst they stand by the old, on all mere sublunary matters. This is my sentiment. I may be mistaken. So may anybody else.

We had a public meeting in Dublin lately, for the purpose of resolving against Capital Punishments as anti-Christian, inhuman, impolitic, and soforth. The Lord Mayor took the chair, though he did not agree with the views of the audience. However, at the close of the meeting, he confessed himself convinced by the arguments he had heard—which was magnanimous. Dr. Miley, O'Connell's friend and chaplain, came to the meeting and took one of the resolutions, as it gave him an opportunity of making a long speech in defence of the priests, showing the impossibility of their ever having denounced anybody from the altar, (though Dr. M'Hale admitted that, in imitation of the blessed example of St. Gregory, they might have very properly done so,) and showing that all the good that the people of Ireland have left to them they owe to popery, and all their woes to the Government. He concluded a speech, which had no more to do with the question than Joan of Arc or Mahomet's coffin, by declaring his conviction that nobody who believed in the Scriptures could doubt the right of rulers to exercise the power of life and death—a sentiment for which tyrants in all ages have reason to be very much obliged to him. I can't comprehend what it is that makes people of his cloth so often make common cause with the hangman. He was the only clergyman who took any part in the proceedings.

The very best thing I have seen on the subject of Capital Punishment, are Rowton's papers in Howitt's Journal. For any one who wishes to take the field against Cheever, I can recommend Rowton as a powerful auxiliary. I do n't know how Cheever tolerates the infamous celebrity of being the ablest clergyman who has advocated the cause of the gallows, and the rope, *versus* Mercy and Humanity.

I need not tell you how pleased we all are at the good account of the Boston Anti-Slavery Fair. But I am disappointed to hear that the new Liberty Bell will not contain the portrait of Francis Jackson, which we were to have had last year. I long to see his honest face.—Every man who thinks, has his head furnished with the portraits of his own favourite worthies. My ideal of Francis occupies a conspicuous portion of my "mind's gallery."

Yours truly,
RICHARD D WEBB.

This Week's Paper.

FOURTH PAGE.—*Poetry:* To the Dandelion; A Touching Memorial; The Sunlight; Tribute to John Quincy Adams. *Miscellany:* International Copyright; Anniversary Dinner of the British and American Artists; The Elixir and the Vials; Theodore F. Fay; Lola Montes; Lord Eldon and George the Third; Gleanings from Foreign Papers.

FIRST PAGE.—*Peculiar Institution:* Wilson Hobbs. *Selections:* The Treaty; The Church; Incidents in the Life of an Anti-Slavery Agent; Slave-Labour Grown Sugar—Free-Labour Grown Sugar—Emancipation in the British West India Colonies.

SECOND PAGE.—A Kiss to General Taylor; Discourse on the Life, Character, and Public Services of John Quincy Adams; American Slavery—and how to Abolish it; Slavery in Brazil.

Died.

In this city, on Sunday night, March 12, SOPHIA FRANCES, youngest daughter of John and Almira F. Miller aged 10 years.

On Sunday morning, March 5, Rev. THOMAS LYELL, D. D. Rector of Christ Church, in the 74th year of his age.

In Boston, February 26, ELIZABETH ELLERTON, daughter of Giles Lodge, aged 36 years.

In Boston, February 27, SARAH ELLEN, wife of James Datton Russell, Esq. and daughter of the late William Hooper, Esq. of Marblehead, aged 31 years.

In Upton, Massachusetts, February 23d, GEORGE EDGAR, only child of Gilman and Nancy Fay, aged 13 months.

GENERAL INTELLIGENCE.

Foreign.

Later from Mexico.

Fight between the American train and Guerrillas.—Five American soldiers killed.—Armistice of two months agreed to.

[By Telegraph to the Tribune.]

LOUISVILLE, March 14.

We have received New Orleans papers to the 7th inst. They bring information that there had been several arrivals from Vera Cruz, bringing dates to 3d March. The advices from Mexico are important. We learn that the train which left Vera Cruz under the command of Col. Briscoe, for Orizaba, had been met and attacked by a large body of guerrillas, at least four hundred men.

Their loss was considerable; on our side we lost Lieutenant Henderson and four of the Georgia Volunteers killed.

A strong body of cavalry and infantry was detached by Gen. Twiggs on the 21st ult. from Vera Cruz to clear the roads.

The *Free American* of the 2d March states that an armistice of two months had been agreed upon between Gen. Butler and the Mexican Commissioners.

General Items.

The Legislature.—The bills to punish "Seduction" and "Abduction" as crimes, passed the Assembly on the 13th. There were, for the first, ayes 77 to 16 nays; 35 absent. For the second, ayes 83, nays 14; absent 31.

Death of Chief Justice Spencer.—This eminent lawyer and distinguished statesman died at Lyons at 10 in the morning of Monday, the 13th instant, after a long and painful illness.

Melancholy Loss of Property.—The Charleston Courier states that seven negroes left that city, on Tuesday morning, 8th ultimo, in two boats, for the purpose of procuring oysters. On their return to the city, they encountered the wind storm that prevailed in the evening, and were all drowned.

Gov. Seward is to deliver an eulogy on Mr. Adams before the Legislature on the 20th inst.

Mr. Wilkin's resolutions, in Senate, condemning the War with Mexico, were tabled yesterday, on motion of Mr. Fine, of St. Lawrence, 13 to 10, nine Senators not voting.

Probable Death of a Missionary.—The American Missionary has seen a letter from a supercargo of a New York vessel, dated Sierra Leone, December 9, '47, which has the following postscript:

"Mr. Raymond, the manager of the Mendi Mission, died about the 1st of this month, of black vomit, which has prevailed to an alarming extent for some months."

It is feared that this report is true, though letters from Sierra Leone to the 1st of December make no mention of Mr. Raymond, as ill.

The Emir in Prison.—The separation of Abd-el-Kader from his followers, had produced, it is said, so alarming an effect upon the health of the Emir, that orders were given for their confinement in the same prison with their illustrious chief.

Webster's Dictionary in Mexico.—The Messrs. Merriam have received an order for one hundred copies of Webster's Unabridged Dictionary, to be sent to Mexico. These books will do more good than the ten regiments, and Congress would make a great improvement in the ten regiment bill, by changing it into an appropriation for dictionaries to be sent to Mexico.—*Springfield Gazette.*

Father Mathew.—A large temperance meeting was held in this city on Thursday evening last, at which a white flag was presented to Capt. Knight, of the ship New World, to be worn on the return trip from Europe; as he is to have the *great temperance apostle for one of his passengers.*

Powell, the artist, has presented to the Cincinnati Astronomical Society, through Judge Burnett, its President, his portrait of Hon. JOHN QUINCY ADAMS.

More Kidnapping in Illinois.—Three slaves lately escaped from St. Louis, and had proceeded as far as Carlinville, in this State, when they were overtaken by their pursuers, and after a stout resistance, in which knives and pistols were used freely on both sides, were captured and taken back. One of the hunters was wounded by a pistol-ball.

Only $1200 was bid for *Niles' Register*, the other day, at Baltimore; so the present owners would not permit it to go out of their hands.

Schools for Coloured Children.—Mr. Fellows, in the Board of Education, New York, presented a communication from the Society for the education of coloured children, asking for a school-house at the junction of Ninth and Fifteenth Wards, and also presenting lease and contract for fitting basement of Church in Centre street.

A private letter from Mexico, of the 13th ultimo, states that the news of Gen. Scott's suspension from command and his intended trial, was just received, and had caused great excitement both in the army and among the people.—*National Intelligencer.*

Relief for Ireland.—The total amount of contributions sent from Philadelphia was seventy-six thousand dollars.

To be locked up—Centenary Methodist Church at Brooklyn.—Judge Edmonds, this forenoon, gave a decision on the motion for attachment against the Trustees for refusing to obey the mandamus, requiring them to admit Rev. Mr. Griffin, who has been appointed by the Bishops, to the pulpit and parsonage, the refusal being based on the ground that they had appealed. The Court held that the mandamus, or order, must be obeyed, pending the appeal, and directed that unless it is so within ten days, Messrs. Steele, Pettit, and others, on whom the mandamus was served, be committed to the county jail in the county of Kings, for 20 days.

A Startling Fact.—Governor Briggs, at the Temperance meeting at Faneuil Hall, Boston, on Tuesday evening last, stated that the report of the committee appointed to inquire in regard to the idiots in the Commonwealth, showed that there were from 1,200 to 1,300 of that unfortunate class, and also the astounding fact that 1,100 to 1,200 of them were born of drunken parents!

The *Kentucky Democrat* says that on a trial between two neighbours, the cow of one of whom had been chased by the dogs of the other until she ran against a stump and broke her neck.

The jury made up their minds that the owner of the cow could not afford to lose her, and that the owner of the dogs was not able to pay for her: they therefore rendered the following verdict; that the jury should pay the value of the cow, the magistrate treat the party, and the constable pay the costs, which was immediately ratified to the great joy of the neighbourhood.

An Everlasting Yankee Candle.—We have just been examining a decided curiosity in the way of a candlestick at Alden & Co's, 4th street, east of Vine. It is the invention of Mr. Drummond, the "Drummond Light" man, and from its utility and superiority over the common candle and stick is likely soon to be in general use. The body of the candlestick is a cylinder, through the centre of which passes a tube screw. Into the cylinder is poured melted lard or tallow which by turning round the bottom of the stick is forced up through the upper and narrower part (coated inside with lather) and appears emerging from the top a smooth, compact, and perfect candle, the central tube projecting the wick along with the tallow. A candle may thus be manufactured as long as you see proper to have your wick.—*Cincinnati Queen City.*

Abolition of Capital Punishment.—An interesting hearing before the Committee on Capital Punishment was held in the Representatives' Hall, yesterday afternoon. Wendell Phillips, as usual, made a beautiful and effective speech, confining himself mainly to the inefficiency of the death penalty as a means of prevenging crime; to the safety of its abolition, and to the Scripture argument for its continuance. Dr. Channing spoke upon Lafayette's declaration respecting the fallibility of human judgment. Robert Rantoul, Jr. went fully into the statistics of crime, as proving that the death penalty is unnecessary. Mr. Rantoul will finish this afternoon, when other gentlemen are expected to address the Committee.—*Boston Whig.*

A Young Priest.—On Saturday last a child six and a half years of age, son of Rev. S. M. Isaacs, took part in the service of the day at the new Synagogue in Wooster street, reciting before a crowded congregation a chapter of the 2d of Kings, with the Synagogue music appertaining thereto; also the blessings before and after the lesson. His Hebrew reading was critically correct, and he could be distinctly heard in any part of that spacious building. We learn that he is intended for the Jewish ministry.—*Commercial.*

Lawyers in Trouble.—All the lawyers of York Co. Pa. having been called to Harrisburg the other day, the relieved and delighted inhabitants met and drew up the following petition:

"We, the undersigned, citizens of York Co. being convinced, from the present peace and quietness of our town, of the uselessness of all lawyers as a body, do pray for the passage of a law to keep our lawyers in Harrisburg, where they now are, and we will ever pray," &c.

Chloroform.—We learn from the Charlestown Aurora, that Andrew W. Oliver, who had his thigh crushed at a stone quarry in Medford, took this dangerous draught, for the purpose of having the limb amputated, and died in about an hour, without recovering his senses after inhaling it. He leaves a mother and sister in Sterling, Illinois.

Mrs. Paulina S. Wright is delivering a course of lectures on Physiology in Somerville, Kentucky.

Mr. John M. Spear has dissolved partnership with his brother Charles, and withdrawn from the Prisoner's Friend. The paper will be conducted by the latter.

Court of Oyer and Terminer.—Trial for Murder.—Alexander Dunlap, alias Moore, was placed upon trial, in New York, for having, on the 29th of October last, murdered Alexander H. Niel, by striking him with an iron bar.

A Great Country and a Great People.—An editor, in closing his Thanksgiving sermon, says:

"Since last year, at this time, we have licked one nation, and fed another of about the same population. We have killed a few thousand Mexicans, and saved the lives of ten times as many Irishmen; so there remains a handsome thanksgiving balance in our favour."

Rev. Cazneau Palfrey, late of Barnstable, Massachusetts, has received and accepted an invitation to the pastoral office over the Unitarian Society in Belfast, Maine.

THE RIVER is navigable to Hudson, to which point the New York boats run, and is open to New Baltimore. The present indications of the weather are, a speedy resumption of river navigation between New York and this city. We should not be surprised to see a boat at our docks this week.—*Albany Argus, 13th.*

The Cambria.—This steamer, which left Liverpool on the 26th ultimo, is now in her eighteenth day, and may be expected at this port at any moment.

HON. LEVI WOODBURY, of New Hampshire, (a Justice of the United States Supreme Court,) has been recommended for next President by the Loco-Foco members of the Massachusetts Legislature—subject, of course, to the decision of the Baltimore Convention.

Kidnapping.—Who can give any information about a certain *Thompson Mack*, or *Mark*, a native of the East Indies, whose wife was a coloured woman, by the name of Diana? They lived, about eight years ago somewhere in William street, in this city. There is a young man who claims to be their child, and who says he was kidnapped eight years since, carried to Richmond, Virginia, in company with some other boys, and there sold into Slavery. Having escaped from the prison-house, he wishes to hear about his parents. Information can be left at 22 Spruce street.—*New York Eagle.*

WASHINGTON, March 8, 6 P. M.

The Five Million Loan has been taken. Over four millions of it were taken by Messrs. Corcoran & Riggsat one per cent. and twenty-six hundredths. The balance was taken at rates varying from one and three-eighths to two per cent.

The whole amount of bids was seventeen millions.—*Cor. of the Tribune.*

Massachusetts.—A successor to Hon. J. Q. Adams is to be chosen in the Norfolk District on Monday, April 3.

A correspondent of the Herald says, that the Rothschilds obtained but $2,900,000 of the Government Loan.

ACKNOWLEDGMENTS.

For the Standard—from February 28, to March 13, 1848.

456	Joseph Blackledge, Penn, Ia	1 00
456	Perry Ransom, Little Falls, N Y	1 00
456	Ransom Higbee, "	1 00
456	H. K. Stebbins, Norway, N Y	1 00
456	W. H. Hurlburt, "	1 00
456	Oliver Hurd, Clinton, Ct	1 00
456	W. S. Knappan, Canton, Pa	1 00
456	John Stoddard, Devereux, N Y	1 00
461	L. L. Kelsey, Fairfield, N Y	1 00
436	Amasa Southwick, Leicester, Mass	1 00
419	Rev. R. P. Cutter, Portland, Me	1 00
428	Jacob Kimball, "	1 00
428	H. V. Bartol, "	1 00
428	George Potter, "	1 00
428	Archeleus Lewis, "	1 00
468	Nathaniel Barney, Nantucket, Mass	1 00
468	Benjamin Barney, Weedsport, N Y	1 00
451	Melzar Pierce, Plymouth, Mass	1 00
451	John M. Fiske, W. Brookfield, Mass	1 00
413	William Adams, New York,	25
447	Charles G. Haviland, N. Easton, N Y	1 00
447	W. Cummings, Homer, N Y	1 00
416	Rev. E. Thompson, E. Wapole, Mass	1 00
457	J. E. Hazeltine, Newville, N Y	1 00
457	Henry Stanton, Richfield, N Y	1 00
457	Henry Thomas, Cedarville, N Y	1 00
457	Lewis Fabric, Paine Hollow, N Y	1 00
462	John Wood, Canajoharie, N Y	1 00
412	J. S. Treat, Voluntown, Ct	2 00
459	Eleazer Paine, Brewster, Mass	1 00
417	Samuel Young, Annisquam, Mass	1 00
458	R. Cunningham, New Bedford, Mass	1 00
428	John Fuller, Kingston, Mass	1 00
417	Dr. Amos Farnsworth, Boston Mass	1 00
		34 25

DONATIONS.

Ladies' A.S. Fair, Winfield, per M. A. E. Green,		90 00
Thomas Cole,	"	10 00
David Cole,	"	2 00
Mary Cole,	"	10 00
Mrs. Rice,		50
		112 50
Total,		$146 75

FRANCIS JACKSON, Treas.

☞ NOTICE.—By the post-office law now in force, publishers of newspapers are permitted to send, in their papers to subscribers, bills *unreceipted*; but a *receipted* bill subjects the receiver to letter postage. Our subscribers, therefore, will find a bill, unreceipted of course, in their papers at the expiration of the time to which they have paid. The amount received for subscription is acknowledged above, and the *whole number* of the paper to which each subscriber has paid precedes his name.

NOTICES.

☞ AID FOR THE CAUSE—ATTRACTIVE DISPLAY! ☜

DEAR MR. GARRISON:—May I have the privilege of acknowledging through the Liberator, the safe reception of the two boxes of beautiful goods sent per the "St. Petersburg" and "North Bend," by our esteemed friends in Bristol, England. A mere description however minute, would fail to do justice, to the taste and munificence of these valued friends. The beautiful drawings, the rare and curious *petits objects* of various kinds, the attractive toys, the exquisite needle work, Honiton lace, novel styles of knitting, &c. must be seen to be in the least appreciated.

In order therefore, to gratify all the friends of the cause by the sight of these beautiful contributions, as well as mainly for its promotion by converting them into money at a time when we so much need it for the prosecution of the cause, it has been decided to have this SALE OF GOODS (to which allusion was made in the Bazaar Gazette) take place NEXT WEEK. It is proposed to display these boxes, with the beautiful things remaining from the Bazaar, many of which (especially the transparent knit shawls) are particularly suited to the spring market, at

21 *Cornhill, up Stairs,*

and by thus converting the Society's rooms into a *Magasin des modes*, for a few days, it is confidently hoped a good work will be done for the cause. There will be no expensive arrangements made for the display of the goods and the decoration of the rooms, and therefore there will be NO ADMISSION FEE.

I am, dear Sir,
Yours diligently for the Cause,
M. W. CHAPMAN.

I take this opportunity to acknowledge the receipt and careful delivery of parcels by the Bristol boxes the following named persons:—

1 to Mr. Wm. Ware, 1 to Rev. Mr. Livingston,
1 to Rev. R. W. Waterston, 1 to Mrs. Follen,
1 to Rev. S. May,

BOSTON, Feb. 28, 1848.

ACKNOWLEDGMENT.

The Treasurer of the New York State Vigilance Committee acknowledges the receipt of the following sums:

Miss E. M. Verplanck, Rondout, N. Y.	$5 00
Gerritt Smith, Peterboro', N. Y.	10 00
S. Carver, Sinklaen, N. Y.	5 00
Independent Congregational Church, Elmira, N. Y. per Rev. A. M. Ball,	10 00
A little girl, Honolulu, Sandwich Islands, per Rev. S. Damon,	10 00

J. E. H. WALLIN, Treasurer.

New York, March 14, 1848.

NOTE.—Contributions thankfully received by I. T. Hopper, President, 15 Centre street, J. E. H. Wallin, Treasurer, 146 Chatham street, or William Harned, Corresponding Secretary, 22 Spruce street, New York city.

Advertisements.

FARM FOR SALE.

A Farm of 112 acres, situated in the southern part of Boylston, Worcester County, Massachusetts, with a house, barn, &c. thereon, is for sale. Enquire of
T. B. NICHOLSON.
Boylston, March 16th, 1848.—3t.

New Goods,
AT THE
FREE PRODUCE STORE,
JUST RECEIVED.

GENERAL REDUCTION IN PRICES.

Fine 4-4 Prints, various, styles.
New styles of Prints of medium quality, usual width.
Fine and wide Paper Muslins. Also Coloured Cambrics.
Curtain Calico. Superior fine Chintz Umbrellas. Oil Cloths.
Satinets, good and cheap. Also on hand, mostly at reduced prices, Ginghams, various qualities and styles.
Fine and heavy Shirting, Sheeting, and Pillow Muslins.
Striped Cambrics. Fine 6-4 Plaid Muslin.
Muslin de Lain, plain and neatly figured, all wool.
Linens, warranted free from cotton.
Flannels 4-4 good and price low. Canton flannels, white and coloured.

Poetry.

TO THE DANDELION.

BY JAMES RUSSELL LOWELL.

Dear common flower that grow'st beside the way,
Fringing the dusty road with harmless gold,
First pledge of blithesome May,
Which children pluck, and, full of pride, uphold,
High-hearted buccaneers, o'erjoyed that they
An Eldorado in the grass have found,
Which not the rich earth's ample round
May match in wealth,—thou art more dear to me
Than all the prouder summer-blooms may be.

Gold such as thine ne'er drew the Spanish prow
Through the primeval hush of Indian seas,
Nor wrinkled the lean brow
Of age, to rob the lover's heart of ease;
'T is the spring's largess, which she scatters now
To rich and poor alike, with lavish hand,
Though most hearts never understand
To take it at God's value, but pass by
The offered wealth with unrewarded eye.

Thou art my trophies and mine Italy;
To look at thee unlocks a warmer clime;
The eyes thou givest me
Are in the heart, and heed not space or time;
Not in mid June the golden-cuirassed bee
Feels a more summer like, warm ravishment
In the white lily's breezy tint,
His conquered Sybaris, than I, when first
From the dark green thy yellow circles burst.

Then think I of deep shadows on the grass,—
Of meadows where in sun the cattle graze,
Where, as the breezes pass,
The gleaming rushes lean a thousand ways,—
Of leaves that slumber in a cloudy mass,
Or whiten in the wind,—of waters blue
That from the distance sparkle through
Some woodland gap—and of a sky above,
Where one white cloud like a stray lamb doth move.

My childhood's earliest thoughts are linked with thee;
The sight of thee calls back the robin's song,
Who, from the dark old tree
Beside the door, sang clearly all day long,
And I, secure in childish piety,
Listened as if I heard an angel sing
With news from heaven, which he did bring
Fresh every day to my untainted ears,
When birds and flowers and I were happy peers.

How like a prodigal doth nature seem,
When thou, for all thy gold, so common art!
Thou teachest me to deem
More sacredly of every human heart,
Since each reflects in joy its scanty gleam
Of heaven, and could some wondrous secret show,
Did we but pay the love we owe,
And with a child's undoubting wisdom look.
On all these living pages of God's book.

From the National Intelligencer.

A TOUCHING MEMORIAL.

Few of our readers but will read with deep and even tender interest, the following copy of verses, written by Mr. ADAMS on the day preceding his fatal attack of illness, and designed to accompany his autograph signature, which had been requested by a female friend:

Written for Miss C. L. Edwards, of Massachusetts, on the day preceding his attack.

JOHN QUINCY ADAMS,
QUINCY, MASSACHUSETTS.

In days of yore, the poet's pen
From wing of bird was plundered,
Perhaps of goose, but, now and then,
From Jove's own Eagle sundered.
But, now, metallic pens disclose
Alone the poet's numbers;
In iron inspiration glows,
Or with the minstrel slumbers.

Fair Damsel! could my pen impart,
In prose or lofty rhyme,
The pure emotions of my heart,
To speed the flight of time;
What metal from the womb of earth
Could worth intrinsic bear
To stamp with corresponding worth
The blessings thou shouldst share?

From the Citizen.

THE SUNLIGHT.

BY AMANDA WESTON.

Welcome ye the sunlight!
Pleasant is its smile,
Resting on the turrets
Of the Gothic pile—
Kindly is its greeting,
As it brightly peeps
Through the cottage window,
Where the woodbine creeps.

Welcome ye the sunlight!
Pensively its ray
Lingers at the even
Round the ruin gray;—
On the mountain summit
Lest its footsteps stray
As if brightly wending
Thence to heaven their way.

Welcome ye the sunlight
On life's pathway shed,—
Gentle voices' music,—
Gentle footsteps' tread,—
Loved lips' earnest greeting,—
Loved eyes' changeless light.—
All that makes the dwelling
Of the spirit bright.

Welcome ye the sunlight!
Let its golden ray
Beam on all who journey
With thee on thy way;
And with softened radiance
Let its light be thrown
On the sad and weary,
On the low and lone.

Welcome ye the sunlight
Beaming from the heart,—
Bid earth's gathering shadows
From that shrine depart;
Or, if they must linger
Yet a little while,
Be their dark folds brightened
By a sunny smile.

Duxbury, 1847.

From the American Whig.

LAST TRIBUTE TO J. Q. ADAMS.

Raise ye a monument!
Yet pile not stones, nor build ye walls of brass,
For the "old man eloquent!"
But gather chains by his stern thunders broken—
Rear ye the crumbled idols that he crushed—
Grave on those ruins the warning he hath spoken,
And crown the mass
With the lofty hopes that from his bosom gushed,
Then shall his parting words be given
In blessings from his glorious heaven—
"I AM CONTENT."

Miscellany.

We copy from the Literary World the following able article upon the important subject of international copyright:

In a number of the London Athenæum, received by a late arrival, we find a paragraph from "The Literary World," in relation to the ingenious movement of a legal gentleman in this city, in reference to the copyright question, copied and noted as an affair of happy augury. The Athenæum will, ere this, have learned that the negotiation which has been pending since the appearance of the copyright article in the October number of Blackwood, between the Edinburgh proprietors, by their attorney, John Jay, Esq. of this city, and Messrs. Leonard Scott and Co. the republishers, has resulted in an amicable arrangement. "By this arrangement," says the publisher's notice, "the reprint established on a legitimate basis, will be continued in its complete and unmutilated form, and an early copy furnished to Messrs. Scott, so as to enable them to bring out the Magazine at New York, at about the same time it will appear in Edinburgh and London."

This arrangement, as well from the results to American readers, as from the copyright principle in which it originated, will excite equal interest on both sides the Atlantic. Would that the same tact displayed in thus successfully presenting the question in a new form, could introduce the principles involved in that question, to the knowledge of the American public at large!

We can at present think of no better mode of effecting this publicity, and making men reflect upon the nature of literary property, than a suit at law instituted by some author of an original work, for which he shall not have taken out a copyright, against a republisher of his book. To apply this: in common equity we might as well insist that all land which the proprietor had not enclosed in a ring fence was a common, as to take possession of a man's book, because he had not fenced it in with a certificate from the clerk of the district court. Let, then, the common law right of a citizen to the fruits of his brain-labours, and the exclusive control and management thereof, be once settled; let the work of the head be raised to the same consideration with the toil of the hands, and the necessary statute laws (placing literary property upon the same basis as other property interests of society) will follow this new development of civilization. The universal principle of such development is of older date in this country than most people are aware of: it being actually planted in Massachusetts as soon as our National Independence was accomplished. Hear the following preamble to a bill passed by the Legislature of Massachusetts in March, 1783:

Whereas the improvement of knowledge, the progress of civilization, the public weal of the community, and the advancement of human happiness, greatly depend on the efforts of learned and ingenious persons in the various arts and sciences: As the principal encouragement such persons can have to make great and beneficial exertions of this nature must exist in the legal security of the fruits of their study and industry to themselves; *and as such security is one of the natural rights of all men, there being no property more particularly a man's own than that which is produced by the labour of his mind:* therefore, to encourage learned and ingenious persons to write useful books for the benefit of mankind, Be it enacted, &c.

Such was the doctrine promulgated sixty-four years ago, from the highest political source, in Massachusetts; yet we wise people of this progressive generation, who insist that morals keep pace with railroads, are still discussing the very existence of such a property as is here recognized by the men of two generations since, as the highest kind of property! Mr. Curtis's argument upon this point seems to us irrefragable, and we quote it at length; because it seems to us that the point set forth by the Legislature of Massachusetts, being once fully established in men's minds, international copyright must follow as a matter of course between all civilized, or partially civilized nations.

"The painter, who spreads upon canvas the immortal conceptions of genius, does not ordinarily intend to be the sole beholder of the images which he thus creates. The grandeur and loveliness to which he has given outward form, he places before the eyes of others, in order, expressly, that they may fully appropriate into their own intellectual perceptions the ideas which he has embodied. In like manner, the author who writes and publishes, writes and publishes that he may be read—that other men may absorb into their own intellectual natures the thoughts which have had their birth in his reason or imagination, making them part and parcel of their own minds.

"But it does not follow, because this is one of the objects of the painter or the author, in the exercise of their respective arts, that there may not be another purpose collateral to this, and in all respects consistent with it. It may be the purpose of both the painter and the poet, while they delight or instruct mankind, to receive a direct compensation for the pleasure or instruction which they impart; and the question is, whether there is any right, by the exercise of which they can make this purpose effectual; or, in other terms, whether there is anything to which the compensation can be made to attach.

"The right to multiply copies of what is written or printed, and to take therefor whatever other possession mankind are willing to give in exchange, constitutes the whole claim of literary property. This claim leaves wholly undisturbed the opportunity of every reader to make an intellectual appropriation of the ideas suggested to him by the characters which he purchases; it goes no further than to assert an exclusive right to the profits which may be derived from the production of successive copies of the characters which, in a particular combination, represent a set of intellectual ideas. This right is to be derived, if at all, from the original, exclusive invention and possession by the author of the ideas themselves, and of the combination of characters which exhibits those ideas. If this right can be distinctly traced to original possession and invention, and if the exercise of the right involves the general attributes which belong to property, there is no reason why it should not be placed among the rights of property.

"The author of every original literary composition creates both the ideas and the particular combination of characters which represent those ideas upon paper. He is, therefore, an inventor in two senses; and he has the exclusive possession, before publication, of his invention. Every one may use the elemental characters of which the original author makes use, in other combinations; but if any one uses them in the same precise combination, he exhibits necessarily the ideas of the original author. The two subjects of the invention are, therefore, inseparably interwoven, and when we contemplate them in their blended condition upon the written or printed page, they present to the mind the idea of one creation or invention only. Considered, however, with reference to its component parts, this invention consists of distinct creations, the ideas themselves and the combination of characters which exhibit those ideas to the eye. Both are new—both have never existed before, and both are capable of being retained in the exclusive possession of the original inventor.

"The author, then, has in his possession a valuable invention, which he may withhold or impart to others at his pleasure. His dominion over his written composition is perfect, since it is founded both in occupancy or possession, and invention or creation. No title can be more complete than this.

"From this full and complete title flows the right to annex conditions to the transfer of such a written composition, when the author chooses to impart the possession of it to others. It cannot be doubted that this right is inherent in every possession vested in an individual by the rules of natural or positive law. It enables the owner of a literary composition to declare the purposes for which he grants it to others, in the same manner as it enables the owner of a piece of merchandise to declare that he grants the full property, or only a qualified use thereof, when he gives the possession of it to another. In both cases the principles of justice require that this right of the original owner should be respected in the same manner as his original possession; for if it would be a violation of justice to deprive him of all his rights, when he has reserved them all, it is equally so to deprive him of a part of them, which he reserved, when he granted another part.

"The right of literary property commences, therefore, from a full and exclusive intellectual possession of his ideas, by the author, coupled with the physical possession of the combination of characters representing those ideas, which he has traced upon paper or other material. As soon as publication takes place, it is no longer his object or intention to retain to himself the intellectual appropriation and enjoyment of the ideas themselves. What he does seek to reserve is, the exclusive multiplication of copies of that particular combination of characters, which exhibits to the eye of another the ideas that he intends shall be received. His power to do this depends upon his exclusive title to his invention, and upon the fact that each copy constitutes a valuable commodity, which he can exchange for other possessions.

"The author's exclusive title is not only theoretically perfect, but it is practically acknowledged by mankind, since, in every civilized society, men are willing to give him valuable possessions in exchange for the opportunity to read what he has written. This opportunity men will purchase, if they cannot have it without purchase. It is in the power of the author to say that they must purchase it, because he is the absolute owner of the copy which they desire to peruse. In the contract of sale which thus takes place, the owner of the literary composition may, of course, annex to the transfer any conditions that he pleases; and the question therefore next arises, whether he does not tacitly annex the condition, that other copies shall not be multiplied from the copy that he sells, and whether the purchaser does not take the copy burdened with this restriction.

"The fair construction of a contract of sale requires, that the implied rights, which are supposed to be conferred by the seller upon the purchaser, should be determined by the apparent objects of the sale, and the price paid for the thing, when there are no express stipulations made. The delivery of a piece of merchandise for a price ordinarily held to be the measure of value for all the rights in it enjoyed by the owner, implies that the full right of property passes, including the right to use the thing in every form of which it is capable. But if A is found to have in his possession a chattel formerly known to belong to B, and the consideration paid by A is sufficient only to cover the value of the possession for a restricted use, and is far less than the full value of the entire and absolute dominion over the chattel, a fair presumption arises in natural equity, that the parties contemplated in the transaction the sale and purchase of a right to use the chattel for a limited purpose.

"When the purchaser of a single copy of a book pays for it whatever may be the current price set by the author, if he can, by the rules of natural law, be supposed to acquire thereby all the uses of which the copy is capable, including the faculty of indefinite multiplication, he purchases for a grossly inadequate consideration what is, perhaps, a mine of wealth. The profits which may be derived from the indefinite multiplication of copies justly belong to some one. The author has created the opportunity of reaping them, and is the sole owner of the original copy from which all others must be taken. This opportunity or faculty of receiving what the public will certainly and freely give, in exchange for copies of a literary production, is therefore a franchise to which no one can show so good a title as the author, who has created it. To hold that he intends to sell it, when he parts with a single copy of his composition for a price implying, if it implies anything, a reservation of it, is wholly inconsistent with the rules of natural justice.

"But there is still another proof that the author reserves to himself the sole right of multiplying copies of his works, when he exposes single copies to sale. The object and purpose of publication are to put into the hands of the purchaser of a copy the means of becoming acquainted with the author's thoughts. What proof is there that the author contemplates anything more? If it is supposed that he intends to forego the profits which may be derived from his work, then the consequence also follows that he intends to abandon to others the reproduction of copies, without exercising any care for his reputation, or any supervision over the manner in which the copies shall be produced. If this last supposition prevails, then the author himself defeats the object of publication, since he cannot make it certain to the reader or himself, that his thoughts will continue to be accurately represented. But the interests of the author are far too great to admit of any mere hypothesis as to his intentions, inconsistent with those interests. If he has not expressly or by necessary implication granted or abandoned his rights, it must be presumed that he has reserved them to himself, since it is not ordinarily consistent with human motives, for men to throw away vast interests, which touch both their fortunes and their fame."

The foregoing is extracted from the introduction to this well-arranged and well-digested volume. In illustrating the doctrine thus laid down, Mr. Curtis has displayed great fairness in presenting the views of its opponents. Indeed, our legal friends will find in this volume a mass of judicial information upon the whole subject, which will astonish minds of less research. We rejoice that an accomplished American jurist has at last taken the whole matter thoroughly in hand, and devoted his well-trained abilities to its investigation, with an efficiency which must place his name hereafter with that of TALFOURD, among the benefactors of literature and civilization.

According to Mr. Curtis's most interesting history of literary property in England, the rights of literary property have existed and been recognized at common law since the introduction of printing into England. He offers the most ample citations to prove this fact, showing thereby a sense of natural justice existing among the people, far in advance of their legislation. In England, truths work slowly up to high places. In this country, the popular conviction on such a subject would instantly influence legislation. The declamatory sophistries of Lord Camden could never here have overruled Milton's emphatic prayer for the right of an author's control over his own work, "which God forbid should be gainsaid." But the great difficulty here is to get the people sufficiently interested in the question to make them study its merits understandingly. The cant about "cheap literature" which hoodwinked them for a while, no longer, indeed, takes in any but the most irreclaimably stupid. Still, the merits of that question which, in the upper classes of England, has taken from the days of Addison to those of Wordsworth, to work themselves free from irrelevant issues, will require some time to be fairly comprehended by the masses of America; amid whom they are inwoven with still other issues, peculiar to this country, and tending not less than the condition of things elsewhere, to blind and pervert the true sense of justice. A single illustrative case of grievous injury to a FELLOW-MAN like the following, so eloquently put by Talfourd, would go further among our sympathetic people, than a host of arguments.

"Let us suppose an author, of true original genius, disgusted with the inane phraseology which had usurped the place of poetry, had devoted himself from youth to its service; disdaining the gauds which attract the careless, and unskilled in the moving accidents of fortune—not seeking his triumph in the tempest of the passions, but in the serenity which lies above them,—whose works shall be scoffed at—whose name made a by-word—and yet who shall persevere in his high and holy course, gradually impressing thoughtful minds with the sense of truth made visible in the severest forms of beauty, until he shall create the taste by which he shall be appreciated—influence, one after another, the master-spirits of his age—be felt pervading every part of the national literature, softening, raising, and enriching it; and when at last her bell find his confidence in his own aspirations justified, and the name which once was the scorn admitted to be the glory of his age—he shall look forward to the close of his earthly career, as the event that shall consecrate his fame and deprive his children of the opening harvest he is beginning to reap. As soon as his copyright becomes valuable, it is gone! This is no imaginary case—I refer to one who, 'in this setting part of time,' has opened a vein of the deepest sentiment and thought before unknown—who has supplied the noblest antidote to the freezing effects of the scientific spirit of the age—who, while he has detected that poetry which is the essence of the greatest things, has cast a glory around the lowliest conditions of humanity, and traced out the subtle links by which they are connected with the highest—of one whose name will now find an echo, not only in the heart of the secluded student, but in that of the busiest of those who are feversd by political controversy—of William Wordsworth. Ought we not to requite such a poet, while yet we may, for the injustice of our boyhood! For those works which are now insensibly quoted by our most popular writers, the spirit of which now mingles with our intellectual atmosphere, he probably has not received through the long life he has devoted to his art, until lately, as much as the same labour, with moderate talent, might justly produce in a single year. Shall the law, whose term has been amply sufficient to his scorners, now afford him no protection, because he has outlasted their scoffs—because his fame has been fostered amidst the storms, and is now the growth of years?"

We have put the hardship of this case as that of a "fellow-man," instead of holding it up as an instance of popular baseness towards a great poet? Let the man who would follow out the illustration we would suggest, imagine the author refeered to, still scouted at as ever, in his own country, while of universal acceptance in this country; and let the American reader meet that poet and home-derided individual whom he himself acknowledged as the best enricher of his own mind, would there be no feeling of positive indebtedness towards that man? Would not the American feel that out of the three times he had paid some steamboat pedlar for that lonely foreigner's book, the foreigner himself ought to have had one? Would he not be disposed to "lend a hand" to get him half a dime's worth?

Perhaps not!

Very well, then, (if the thing were practicable,) would he sell out the satisfaction and improvement he himself has derived from that man's labours, for five hundred dimes?

Why, if Walter Scott had come in possession of Rothschild's wealth ere he died, he never could have bought back the fund of gratification diffused by one of his novels, if his readers in this country were able to sell it, and ever so willing to put it in market at their own lowest valuation. We wreckers have plundered the glorious caraval as we chose, and lent no hand to lift her off the strand. Are we to go on thus plundering forever? The seaman may plant himself, pistol in hand, in the gangway, and shoot the first wrecker who drives his boat-hook into the rich bale that is toppling from the deck whose bulwarks are swept away. The swineherd of the prairie will pursue, with unerring rifle, the squatter who fastens upon one of his herd—a herd uncounted, and roving through a wilderness. But the fellow who, with bowie knife or revolver, ventures to protect his uncounted books in the wilderness of society, would soon find the difference between books and porkers, in the estimation of mankind. Yet we should not be at all surprised, if some eccentric Western genius should some day bring the whole question of copyright down to fundamental principles, by protecting the fruits of his brain in the same summary manner as he would any other property. The declaration of such a fighting genius, on the fly-leaf of a work, that he meant so to protect it, would, with many, tell more effectually than the note of the District Clerk, in the same place.—Had fighting Fitzgerald, for instance, put forth his memoirs with such an imprimatur, who would have ventured to pirate them? The supposition of such a case seems absurd, but some form of lynch-law will undoubtedly develop itself, where there is no other law. Let some wild Missourian be enjoying ten thousand a year, from some work produced by his father, and let the operation of an unjust law take that righteous property from him, and he will most assuredly battle for it "on his own hook."—The man will feel that it is tyrannical to insist that he must only enjoy a fourteen years' lease of the estate which his father created out of nothing—while his neighbour can transmit to whom he pleases the farm which *his* father paid for out of the timber which grew upon it. "We (he would say) brought the one piece of property into the world, which the public now would take from us, while *they* who are protected in the enjoyment of their landed estate, found that property already *existing here as a part of* the common stock."

Now if it be an outrage to take from this American author, or heir of an author, that which is his rightful heritage, is it less of an outrage to take it from the stranger? And do we think that as a nation we can go on perpetrating that outrage with impunity? Only look to the practical action of this blind injustice among ourselves! *What publisher will pay for an American work upon a given theme, when he can have an English work on the same theme for nothing?* Look then, to your so-called "literature," and see what it is? Why, as a people, you have no utterance, and the greater part of your thinking, upon paper, is done for you by foreign writers on the other side of the Atlantic!

It is absurd to lay the odium of this business upon the American bookseller. It is the American people at large, who, in their blindness, thus embrace a colonial vassalage to the intellect of Europe. It is their semi-civilized representatives in Congress, who would still keep the mind of the country in a provincial condition at the expense of common honesty—plundering Englishmen for the sake of Anglifying Americans. Why can they not see that no civilized people can be a nation without a literature, and that no true and manly literature can develop itself in a nation which attempts to thrive intellectually by sponging upon the brains of foreigners, and filching Thought from strangers, because it is cheaper than originating it among ourselves? Surely, the most complete dullard can understand that we might as well have all our schools placed in England, as have all our books written there; yet the mass of our books will be thus written until we have an international copyright.

We cannot take leave of the valuable volume before us, without a hearty tribute to the elegant style in which the Boston publishers have sent it forth.

From the Literary World.

The *Roman Advertiser* gives the particulars of the Anniversary Dinner of the British and American Artists, which took place in the rooms of the British Academy, at Rome, on Christmas day last. About fifty gentlemen sat down to dinner, the Rev. F. S. Mahoney being in the chair, and ably discharging its duties. Among other toasts he gave, "Our American brother Artists," remarking—

"They mingled with us in this Christmas festivity, having a common feeling of ancient custom and usage, as they had with us a common language and literature. They were a glorious off-shoot of our own race, and in many points re-produced their progenitors' best qualities. As a Catholic he was taught to respect images on account of what they purposed to represent, and *hence his respect for Americans* (laughter). We owe them much; last year they fed us. Their supplies of Indian corn came with bountiful effect. Burke said that America was the child of our old age, who with filial piety and 'Roman Charity' put the full breast of its youthful exuberance to the mouth of its exhausted parent (cheers)."

Mr. M.'s countrymen are proverbial for their verbal involutions; but the origin of his respect for America (if rightly reported) is the most whimsical thing of the kind that has yet come to light.

The following song, with which the company were favoured by a Mr. Lister, an Irish gentleman, who it may be surmised, was likewise the author, is worth preserving, as combining energy with a good degree of poetic license:—

SONG FOR THE POPE'S HEALTH.

"Boyne Water."

"Old Tiber rose from his oozy bed,
And his ears grew erect with wonder,
For 'LET ROME BE FREE' was the word that was said,
And her chains fell, snapped asunder:
And the guns boomed loud from old Adrian's mole
With a roar of joy that under
The ribs of Death might create a Soul
To exult in Freedom's thunder!

"In the Vatican when each Roman man
Saw enthroned his Liberator
'Twas—if Peter's word had to life restored
Rome's 'Dying Gladiator!'
Or if—he whom the Asp in its marble grasp
Kept coiled and for ages strangled,
Got loose from the hold of each serpent fold
And exulted disentangled!

"What glorious and divine forethought
In that best of picture's fitness
Where the prophet hand of Raphael wrought
The blessed scene we witness!
Look down—'tis the rage of a Roman Youth
By demon powers beleaguered;
Look up!—'tis the reign of Right and Truth,
'Tis Rome!—but Rome TRANSFIGURED!"

From Leigh Hunt's Jar of Honey.

THE ELIXIR AND THE VIALS.

Once on a time there was a dispute respecting the possession of a certain elixir, called by some Flower of Thorn, by others, Spirit of Lilly, by others Spirit of Love, and by others various names not necessary to mention, but agreed by all to produce the most wonderful effects, on the mind, of peace and benevolence. The parties who laid claim to the glory and emoluments of this possession, said it was kept in a particular kind of vial, distinguishable from every other, and belonging exclusively to one single proprietor; and each claimant declared, nay swore, that he was that one. Indeed, it was remarkable, that for persons valuing themselves on the possession of an essence, or spirit, producing such gentle effects, they were, most of them, wonderfully given to swearing, not despising to use the most extraordinary oaths, both in assertion of their own claims, and in condemnation of those of the rest.—One person holding up his vial, which was a very pretty thing to look at, exclaimed that every man (including each other) might be——nay, was——(we do not like to repeat the word) who did not see plainly, that that was the only Spirit. Another uttered the very same threats, though he held up a vial of totally different appearance. The case was the same with a third, a fourth, and a fifth, nay with a fiftieth. There was nothing to be seen but a flourishing of vials, and nothing to be heard but a storm of voices. At length, from words, (as might be expected of such words,) they proceeded to blows; and what was very astonishing, they were so moved and provoked, out of their wits and sense, as to convert their respective vials into weapons of offence, and so absolutely endeavour to fight it out with their fragile materials.

The consequences may be guessed. Not only were heads broken, but the vials also; and not only did the spirit in the vials evaporate, but by the fury of the combatants, both before and after the breakage, it became manifest that no such thing as a spirit producing the effects they pretended had been in the vials at all.

The scene ended with the laughter of the spectators, and worse consequences might have ensued but for the appearance of a third set of persons bringing forward another vial. It was totally unlike all the former, except in one part of it; and this part, which was of the real crystal which the others only pretended to be, was said to contain, and did absolutely contain, the veritable peace-making elixir, as was proved by a very simple but incontrovertible circumstance; namely, the peace-making itself.—The proprietors neither swore, nor threatened, nor fought, nor tried to identify the vial with its contents. They proved the effect of the contents upon themselves by the friendliest behaviour towards all parties present; and although they had a long and difficult task to induce their rivals to taste of it, yet no sooner had they done so, than the whole place became a scene of the most enchanting reasonableness and serenity. Everybody embraced his neighbour with the kindest words, and the combatants themselves did not scruple to wonder how they could have missed perceiving the presence of an odour so unadulterated, so unquestionable, so tranquilizing, and so divine.

Theodore F. Fay, in a letter to the *Home Journal*, relates the following anecdotes of Dieffenbach, the celebrated German Surgeon, whose recent death has been very greatly regretted by scientific men:

He was a small man, with a high shrill voice, and nothing externally remarkable, except a pair of brilliant black eyes, and a good deal of style and dash in dress and equipages. His second passion was superb horses. His first was those terrible operations for which he was so celebrated. They relate numerous anecdotes, true or false. Among others, this—he one day saw a student in the street, with some unhappy excresence growing out of his head or neck, and that glittering eye once fixed upon the poor fellow, it was not possible to escape. Dieffenbach addressed him, and proposed to operate for nothing. The man refused. He offered a bribe. In vain. He described the probable course of the deformity. It would lead to torments—to death, perhaps. The student impatiently replied, "when he felt the approach of those grave inconveniences, he would address himself to the operator—and not before." Dieffenbach left him at length, and the young fellow returned to his books, pipe, and lectures, laughing heartily at the perseverance of his formidable enemy, and congratulating himself upon a happy escape. But one morning, about day-break, a knock at the door announced, as the sleeper supposed, the *Stiefelputzer*, (the boot-cleaner,) who usually came at that hour. He rose, unlocked the door—and lo! Dieffenbach stood before him, with those supernatural eyes—and four stout medical students at his back.

"We have come to operate upon you!"

"No! *Donner Wetter!*" cried the student.

The surgeon made a sign. The subject was thrown upon the bed, and held there by firm force. He had scarcely time to express his sense of this treatment, by certain German exclamations, when his frightful infirmity was whisked off of him, and he lay a month or two in bed recovering from the effects. He did recover, however, completely; and the students (the subordinate demons of this diabolical drama) declare the ungrateful dog was no sooner on his legs again—a corrected, a mended man—than he went and sued his benefactor, and recovered heavy damages.

Another person had a protuberance upon the end of his tongue. Up to a certain day, the history in the same as the preceding. On that day Dieffenbach, having received a final, angry negative to all his prayers and remonstrances, requested at least one farewell look at the beautiful object of his desires. The unsuspecting patient put out his tongue, and in the twinkling of an eye, there was a needle through it, about half a foot long, retaining it immovably in its place, and cutting short all expressions of disapprobation and ineffectual arguments. The happy artist now had everything his own way. And what his own way was I leave you to imagine!

From Fraser's Magazine for January.

As a political character, Lola Montes holds an important position in Bavaria, besides having agents and correspondents in various courts of Europe. The King generally visits her in the morning, from eleven to twelve, or one o'clock. Sometimes she is summoned to the Palace to consult with him or with the ministers, on state affairs. It is probable, that, during her habits of intimacy with some of the principal political writers in Paris, she acquired that knowledge of politics and insight into manœuvres of diplomatists and statesmen, which she now turns to advantage in her sphere of action. On foreign politics she seems to have very clear ideas; and her novel and powerful mode of expressing them, has a great charm for the King, who has himself a comprehensive mind. On the internal politics of Bavaria she has the good sense not to rely upon her own judgment, but to consult those whose studies and occupations qualify them to afford information. For the rest, she is treated by the political men of the country as a substantive power; and, however much they may secretly rebel against her influence, they at least find it good policy to acknowledge it. The last change of ministry, which placed Prince Wallenstein as foreign minister at the head of affairs, and Mr. Berx as minister of the interior, was her act. Whatever indiscretions she may in other respects commit, she always keeps secrets; and can, therefore, be consulted in perfect safety, in cases where her original habits of thought render her of invaluable service. Acting under advice, which entirely accords with the King's own general principles, his Majesty has pledged himself to a course of steady but gradual improvement, which is calculated to increase both the political freedom and the material prosperity of his kingdom, without risking that unity of power, which, in the present state of European affairs, is essential to its protection and advancement. One thing in her praise is, that though she really wields so much power, she never uses it either for the promotion of unworthy persons, or, as other favourites have done, for corrupt purposes. During her early career, long before her influence or her position became consolidated, the most enormous and tempting offers were made to her to quit the country, and leave the field open to the displaced party. These were rejected with disdain; and there is good reason to believe that political feeling influences her, not sordid considerations. Her creation as Countess of Landsfeldt, which has alienated from her some of her most honest liberal supporters, who wished her still to continue, in rank as well as in purposes, one of the people, while it has exasperated against her the powerless, because impoverished nobility—was the unsolicited act of the King, legally effected with the consent of the crown Prince. Without entrenching too far upon a delicate subject, it may be added, that she is not regarded with contempt or detestation by either the male or the female members of the royal family. She is regarded by them rather as a political personage, than as the King's favourite. Her title of Countess is accompanied by an estate of the name, with certain feudal privileges and rights over some two thousand souls, who find no reason to complain of the change. Her income, including a recent addition from the King of twenty thousand florins per annum, is seventy thousand florins, or little more than £5,000. In addition to this, she has private property of her own, in the English or French funds, a great portion of which consists in shares, in, we believe, the Palais Royal at Paris, left her by Dujarrier in his will, made on the day he went out to fight the duel which cost him his life.

LORD ELDON AND GEORGE THE THIRD.—He, Lord Eldon often declared, upon his honour, that he thought his old master had more wisdom than all his Ministers conjointly; an opinion which I have heard him support, by declaring he could not remember having taken to him any state paper of importance which he did not alter, nor one which he did not alter for the better. But it ought to be added that this opinion of the superior wisdom of George III. was qualified by the addition, "Not that I mean to assert that he would have been more wise if his opportunities of gaining knowledge had not been greater than that of any of his servants. But what is the experience of the oldest of them in comparison of his? And though his manner of stating the result of that experience is calculated to mislead causal observers, yet those who will divest his matter of his manner, must come to the conviction that it had been gathered by long and laborious application of powers of no ordinary strength." After the King's mind had become a wreck, and when its native strength could be traced only by the "method of madness," Lord Eldon would sometimes describe it, after he had been at the Queen's Council. The following is an instance of this, of which I retain a perfectly clear recollection. It was agreed, he related, that if any strong feature of the King's malady appeared during the Council, Sir H. Halford should, on receiving a signal from me, endeavour to recall him from his aberrations; and accordingly when his Majesty appeared to be addressing himself to two of the persons whom he most favoured in early life, long dead, Sir H. observed, "Your Majesty has, I believe, forgotten that —— and —— both died many years ago." "True," was the reply, "died to you, and to the world in general, but not to me. You, Sir H. are forgetting that I have the power of holding intercourse with those whom you call dead. Yes, Sir H. H. continued he, assuming a lighter manner, "it is in vain, as far as I am concerned, that you kill your patients. Yes, Dr. Bailey;—but Bailey; Bailey," pursued he, with assumed gravity, "I dont know. He is an anatomist—he dissects his patients; and then it would not be a resuscitation only, but a re-creation; and that, I think, is beyond my power."

Gleanings from Foreign Publications.

CHARING CROSS CLASSIC GROUND.—Charing-cross is replete with historical and literary associations.—It was here that the fight took place, in the days of Queen Mary, between Sir Thomas Wyatt and the Earl of Pembroke. A conflict on which the Marquis of Northampton, Sir Thomas Penn, and other courtiers are described as quietly gazing from the leads of St. James's Palace, while so loud were the screams of women and children that they were heard at the top of the White Tower, and "the great shot were well discerned there out of St. James's Fields." It was in "Hartshorn-lane, near Charing-cross," situated on the south side of the Strand, to the east of Northumberland-house, that the father and mother of Ben Jonson lived, when, as we have already mentioned, the future dramatist was sent to take his daily lessons in St. Martin's Church; and it was at Charing-cross that a still greater man than Ben Jonson once resided, the immortal John Milton. He lived, we are told, for some weeks in some lodgings, "at one Thomson's, next door to the Bull-head Tavern, Charing-cross, opening into Spring-gardens."—*Jesse's Memorials of London.*

LUXURIES OF THE ROMANS.—"The luxury of the table commenced about the period of the battle of Actium and continued to the reign of Galba. Their delicacies consisted of peacocks, cranes of Malta, nightingales, venison, and wild and tame fowls; they were also fond of fish. The reigning taste was for a profusion of provisions; whole wild boars were served up, filled with various small animals and birds of different kinds. This dish was called the Trojan horse, in allusion to the horse filled with soldiers. Fowls and game of all sorts were served up in pyramids, piled up in dishes as broad as moderate tables. Mark Antony provided eight boars for twelve guests, Caligula served up to his guests pearls of great value dissolved in vinegar. Lucullus had a particular name for each apartment, and a certain scale of expense attached to each. Cicero and Pompey agreed to take supper with him, provided he would not order his servants to prepare anything extraordinary. He directed the servants to prepare the supper in the room of Apollo. His friends were surprised at the magnificence of the entertainment. He then informed them that when he mentioned the name of the room, the servants knew the scale of expense. Whenever he supped in the room of Apollo, the supper always cost £1,250. He was equally sumptuous in his dress. A Roman Prætor, who was to give games to the public, requesting to borrow one hundred purple robes for the actors, Lucullus replied that he could lend him two hundred if he wanted them. The Roman furniture in their houses corresponded with their profuseness in other respects. Pliny states that in his time more money was often given for a table, than the amount of all the treasures found in Carthage when it was conquered by the Romans."—*Elliot's Lectures on Ancient Customs.*

PROFOUND STATISTICS.—EGGS.—The following statistics appear in the *Echo de Vésone*. It appears from a work recently published in France, that there are at present in that country 30,096,000 hens. Supposing each of these to lay 120 eggs per annum, there would be a total of 3,611,620,000 eggs, which at 40 centimes (4d.) per dozen, would produce an annual revenue of 126,446,080 francs (nearly £5,060,000). This sum gives an idea of the enormous gain to be got by France out of this single article were its working properly understood. If, which is not impossible, France were to add to the population of its farmyards a hundred millions of hens, 15,000,715,200 of eggs would be laid, which would produce a revenue of seven hundred and sixty millions eighty thousand francs (£30,403,200)!

ICE IN INDIA.—We chanced to arrive in India almost simultaneously with one of the first importations of ice from America. It was most amusing to see the anxiety with which it was sought after. The deposits were only open for a short time before sunrise; when crowds of coolies were in attendance to carry off the portions required by their employers; these portions were immediately enveloped in their thick blankets and enclosed in baskets, which were carried off with all speed; but a very considerable quantity invariably dissolved before they could reach their respective destinations. I watched two or three Ayhas crowding round a basket which had just arrived; they were all eager to touch the novelty; but immediately on feeling its extreme coldness, ran away, exclaiming that it was "burra gurram"—very hot. A child, too, cried violently, and told his mamma that the "English *glass* had burnt his fingers." I was not a little surprised, too, on several occasions, to see the ice brought to the table as the greatest possible luxury, and handed round to persons to mix with their wine, which although cooled with saltpetre and Glauber salts, had not attained a much lower temperature than that of new milk. The ice in question was brought out as a means of preserving a large quantity of American apples in good condition for the Calcutta market; when the ice unexpectedly proved a more lucrative species of merchandise than the fruit.—*Narrative of a Residence in India.*

A MONSTER CLOCK.—The Shandon clock is finished by the maker, Mr. Mangan. It is a gigantic piece of work, said to be the largest in the world, and some idea of its proportions may be formed from the fact, that it is wound upon the principle of the capstan of a ship. It is calculated that the striking of the hours will be heard at least in a radius of five miles distant from the steeple.—*Limerick Examiner.*

LOCAL AGENTS FOR THE STANDARD.

CHARLES ATKINSON, Marion, Grant co. Ia
J. MILLER M'KIM, Philadelphia, Pa
AMABANCY PAINE, Providence, R I
PLINY SEXTON, Palmyra, "
J. C. HATHAWAY, Farmington, Ontario co. N Y
THOMAS MCCLINTOCK, Waterloo,
SLOCOMB HOWLAND, Sherwood's Corners, Cayuga co N Y
L. STONE, Oberlin, Ohio,
ROBERT F. WALCUTT, Boston, Mass
JESSE HOLMES, New Lisbon, Columbiana co. Ohio
K. G. THOMAS, Marlborough, Stark co. Ohio
ISAAC LEWIS, Short Creek, Harrison co. Ohio
E. D. HUDSON, Springfield, Mass
JAMES A. BURR, Ludlowville, N. Y.
ROBERT C. MARSHALL, Hiram, Portage county,
VALENTINE NICHOLS